

THE
DISPUTATION
CONCERNING THE

CONTROVERSIT HEADDIS

of Religion, haldin in the Realme of
Scotland, the zeir of God ane thou-
sand, fyue hundredth fourscore
zeiris. Beruix.

*The pretendit Ministeris of the deformed kirk
in Scotland.*

And,

Nicol Burne Professor of philosophie in S.
Leonardis college, in the Citie of Sanctan-
drois, brocht vp from his tender cage in the
peruersit sect of the Caluinistis, and nou be
ane special grace of God, ane membre of
the halie and Catholik kirk.

Dedicat

To his Souerane the kingis M. of Scotland,
King Iames the Saxt. .

Nisi conuersi fueritis, gladium suum vibrabit: arcum
suum tetendit, & parauit illum. 1.

Vnles ze be converted, God vil drau his suord: he hes
bendit his bow, and preparit it

Psalme. 7.

Imprinted at Parise the first day of
October.

1581.

Nemo est qui reliquerit domum, aut Fratres, aut Sorores, aut Patrem, aut Matrem, aut filios, aut agros propter me, aut propter Euangelium, qui non accipiet centies tantum nunc in tempore hoc, domos, & Fratres, & Sorores, & Filios, & agros cum persecutionibus, & in sæculo futuro vitam æternam. 1.

Thair sal na man leif his hous, his brethrene, or sisteris, or father, or mother, or sonis, or possessionis for my saik, and for profession of the Euangel, bot he sal resauce ane hundreth tymes als manie ma housis, and brethrene, and sisteris, and motheris and sonis, and possessionis with the persecutionis quhilk he thoillis, and in the varld to cum lyf æternal. Marc. 10

Omnis ergo qui confitebitur me coram hominibus, confitebor & ego eum coram patre meo qui in cælis est, qui autem negauerit me coram hominibus, negabo & ego eum coram Patre meo, qui in cælis est. 1.

Quhairfor quhasouer vil confesse me befoir mē, I vil confesse him also befoir my father in heauin: bot him quha vil deny me befoir men, I vil deny also befoir my father of heauin. Math. 10

*Vna vocis confessio, perpetua Christi
confessione honoratur.*

Cyprianus de laude Martyrij.



TO THE MAIST NO-
BIL, POTENT, AND GRATIOVS
king of Scotland king Iames the saxt.



Indrie and vechtie reasonis
(My Sonerane) mouis me
not onlie to haue Zour M. in
gude remembrance in my
daylie prayeris, bot also to
confess my verie earnest affe-
ctione in offering my humil seruice bayth be
vord and writt salang as the æternal God sal
prolong my dayis in this vail of miserie: This
I am bund to do alsueil be command of the
æternal God, quha inioynis to inferioure subie-
ctis al deu obedience touardis thair Souera-
ne pouaris. and Magistratis : as be the inæsti-
mable benefeit quhilk I receauit of zour hie-
nes clemencie aganis the traiterous dealing of
sik malicious personis, as cruellie socht the
schedding of my innocent blude: For being
impresoned first in the Castel of Sanctandrois,
and nixt in the tolbuith of Edinburgh,
nocht for onie euil doing, bot for oppin pro-
fessione of the treu and Catholik Religion,
quhilk nocht onlie al kingis and Quenis
hes euer mentenit in zour hienes impyre, bot

The Epistle

thairin also zour M. (be the maist sollicit cair
of zour darrest mother our Souerane the
Queuis grace,ane maist constant mentenar of
the treuth) vas maid participant of the sacra-
mentis of Baptisme and Confirmation: And
quhairof lykuyse God of his infinit gudnes
granted me knaulege to my æternal saluatio-
ne, deliuering me out of the thraldome and
bondage of that idolatrous Caluinisme, with
the quhilke (alace) manie be ane blind zeal ar
fraudfullie deceauit to the lamentabil perdi-
tion of thair auin saulis, except be earnest re-
pentance spedelie thay returne to thair spiri-
tual mother the halie Catholik kirk. This I
makand oppin profession, and sustenand the
same be plane disputation bayth at libertie, and
in presone, to the oppin confusion of the Mi-
nisteris coniurit ennimeis to the immaculat
spous of our head, and saluour Christ Iesus:
Thay conspyrit maist cruellie aganis my lyf
first accusing me be zour g. aduocat and my
lord Iustice clerk, as thocht I had bene giltye
of lese maiestie: Bot quhen the Essyis var tuiyse
summondit, the protectore of al innocencie,
quha delyuerit Susanna from the fals accusa-
tione of hir ennimeis, scheu the richteousnes
of my caus, and be his halie Spirit sua mouit
zour M. hairt, that zour hienes vith ane kin-
glic fauore of æquitabil iustice receauit my
letter of humil supplication, hauing verie gu-
de remembrance hou thairin I prayit our gra-
tious God to perserue zour M. Frō the sched-

To the kingis M.

ding of innocent bluid. The quhilk the king
of al kingis sua infixit in zour merciful hairt,
that incontinent zour grace commandit
straitlie, that na iniustice sould be 'exerceised
aganis zour M. auin schollar : This was the
kinglie voce, and clemencie proceeding of Iu-
stice and godlines, quhilk preferuit my lyf
from the bludie handis of tha cruel tygres;
zit thir persecutaris of Christis mēbris being
maist offendit, that by thair expectatione, I
had obtenit sik fauore of zour hienes, and
being brint vith ane insatiabil thirst of my
bluid, inuentit ane neu stratagem, proposing
by zour M. vil and intelligence, to haue hun-
gred me to death, be' debarring al access of
freindis quha var villing to supplie my neces-
sitie. And quhen extreme danger of famine
constrainit me to hing ouer ane purse at the
tolbuith vindo, to craif almous for Christis
saik, thay persauing the reuth and compassiō
of Godlie and cheritable people, quha besto-
uit thair almous on me maist liberalie, causit
cut down the purse : And althocht thay com-
mandit the Iay Vler to impesch my letteris of
supplicatione, quhairin I micht haue requirit
that quhilk was conforme to æquitie, zit God
sua mouit his hairt, that he præsentiit ane re-
queist of myne to the Prouoste and honorable
Concile of Edinburgh for licence to beg al-
mous, quhairbie I micht be sustenit : The qu-
hilk albeit it was grantit be the discretion of
the Prouoste and Honorable Concile, zit the

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Ministeris obtenit ane discharge forbidding that I sould ask support in the name of ane schollar, or affix onie letter vpon the purse for signification of my indigence: bot nochtwithstanding al thair raige conceaued aganis me, and inuie quhilk thay bure aganis my fauoraris: Cheritabil personis gaif me of thair almous maist largelie, for declaration of the earnest desyre quhilk thay had of the extirpation of thair seditious hæresie, and the embracing of the treu Catholik religion agane, quhom I pray the Lord to recompāse, quhen he sal distribut to al men according to thair doingis in this varld. Nou becaus thir capital ennimeis, and cruel persecutaris of Christian and Catholik men, var frustrat of my death, feiring that I vald haue disclosed thair erroneous doctrine gif I had remanit in the cuntry, nocht onlie procurit my vnnatural banishment, causing me find souértie vnder the pane of fyue hundreth pūdis, nocht to retorne, bot also in my absence thay haue declairit thair malice and inquensibil hetret aganis my schaddou, laboring to bring me in contempt be thair fals and sklanderous accusationis, as thay do al vtheris, quha may schau hou thay haue collectit ane cōfusit mass of the hæreseis quhilk hes bene condemnit be the Catholik kirk sen Christ and his Apostles dayis: And to bring me in farder contempt thay haue spred the brute throuch the popularis, that in sik conference as I had vith thame in presone

To the kingis M.

thay var altogidder victorious, and be this
and siclyk fraudful menis, detracting vtheris,
thay labore to mentene thame selfis, and
thair erroneous doctrine amang the rude
people: Bot to the effect that zour M. and al
zour G. treu subiectis, may knau hou friuole
and impertinent thair reasonis var, I haue
breiffie collectit my hail discours and disputa-
tion with the Ministeris, and vther Protesta-
ons in Scotland, and tane the hardines to de-
dicat the same vnto zour M. as ane Scholaris
taikin and signification of the perpetual re-
membrance of the benefeit quhilk I haue re-
ceauit of Zour Royal humanitie, Beseiking
zour M. and al zour louing subiectis to reid
the same with sik attentiuie consideration that
the reasonis of the ane, and the vther being
considerit vithout al inordinat affection, zour
G. may planelie persauie thair hæretical, and
maist pernicious doctrine to be the cause of
the loss ad tynsal of manie thousand saulis in
zour M. realme. In consideratione quhair of
zour M. sould be mair occupeit than in inlar-
geing zour temporal kingdome and domi-
nion, as that is the onlie moyen quhairbie
zour g. may attene to æternal fælicie: And I
hoip that God hes præseruit zour hienes out
of sa monie dangeris, euin sen zour infancie
to mak zour M. ane instrument (as he maid
Iosias) to repair the ruine and destructione of
the kirk of Scotland, be iust correctione of
thame, quha, as vithout onie lauchful calling

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thay var intrudit be violence , sua laboris
be the sam meane vithout repentance to ar-
rogat vnto thame felfis the Authoritie of spi-
ritual Pastores , maist viuelie representing to
vs the tyrannie of Mahomet , and his poste-
ritie the Turkis, quha obstinatlie defendis his
diabolical and barbarous inuentione : for
euin as thay knauig al poyntis of thair super-
stition to be contrare nocht onlie to al God-
lie authoritie of halie scripture, bot als aganis
al honestie of gude maneris, and ciuilitie,
aganis al natural reason, and lauis of men veil
constitute, vil in nauyse suffer onie man to
disput, or preache aganis the same, makand
oppin profession that thay vil defend it onlie
be the suord and force of armore : Euin sua
the Ministeris of mirknes, knauing in thair
auin consciencis that thair maist vngodlie
professione is contrare not onlie to the au-
thoritie of the halie scripture, and definitio-
nis of the General conciles , bot also to the
iudgement and aggreance of al Catholik do-
ctoris that euer hes bene sen the dayis of our
saluour : thay labore vith al diligence, that
thair doctrine cum neuer in discussion, iust
tryal, and examination, suppressand sa far as
thay may, al bukes quhilk ar vryttin for con-
futatione of sik erroris. Bot albeit maist Gra-
tious Souerane, that thay sua doand do accor-
ding to thair profession, vsing proceidingis,
and making progress verie conuenient to
thair beginning, vrangousslie defending ane

To the kingis M.

vickit caus, and eidentlie schauing thame
selfis the verie natural and treu offspring of
Mahomet: zit it vil nauyse becum zour M. to
imitat the Turk in mentening thair vickitnes
be zour kinglie authoritie, bot contrare to
imploy the same to the deliuerance of manie
thousand faulis of zour M. subiectis, from the
maist vnuorthie seruitude and captiuitie of
thair consciencis, causing al quhilk hes bene
maist iniustlie decreted be force and violence
in præiudice of the veritie during zour mino-
ritie to be callit agane to the iust tryal, and ex-
amination of the veritie: for nou tyme is that
zour g. enter in deip cōsideratiō as the impor-
tāce ād vecht of the mater requyris, and nocht
to beleue that Craig, Dūcansone, Lausone, and
sik vther periurit Apostatis, hes mair vndir-
standing of the scripturis, nor al the learned
men quha in onie age sen Christis dayis hes
bene esteemit Christianis, or that the hail varld
hes bene vithout the treu religione not im-
braceing the fayth of the Catholik kirk, be-
foir Caluine maid defection thairfra: Quhilk
gif zour G. do, as I craif maist earnestlie of the
gudnes of God, I doubt not bot zour hienes
vil haue ane special desyre to se the prætendit
Ministeris in zour Realme confrontit vith
sum of zour G. auin subiectis, quha ar nou dis-
persit onlie for conscience caus almaist thro-
uch al Europ, and ar maist villing to offer tha-
ir quik bodeis to the fyre, or quhatsumener
vther torment, vnles thay proue maist cui-

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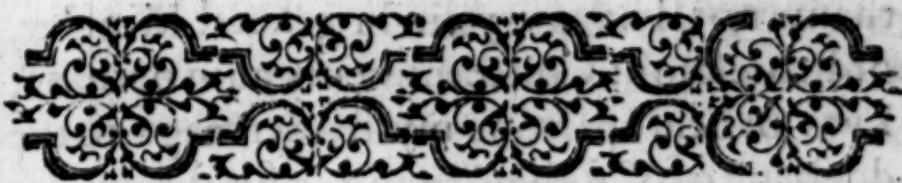
dentlie (as thay haue alreddie offerit) that the Ministeris ar fals *ad* traittorous deceaueris of the People: God of his infinit gudnes moue zour hieneshairt not *olie* to tak on this godlie *iterpryse*, bot also to outred the same, to the veilfare of zour M. Realme, to the glorie of the eternal God, And zour hienes greit merite at the handis of our onlie saluiour Christ Iesus, quha vil recompans euerie gude vork vpon the day of his iust iudgement.

At Parise the. 24. day of Iulij. 1581.

Zour M.

Maist humil, faythful subiect, and daylie Oratour.

NICOL BVRNE.



TO THE CHRISTIA

N E R E I D A R.

I Thocht gude to aduerteis the Christian reidar, that in the beginning of my conference, being onlie examined by Maister Andro Meluine, gif I had bene groundit in the Catholik religion or nocht, I ansuerit according to his interrogationis, and sua I haue put the mater in writt rather in maner of ane Catechisme, nor disputatione, euin as it proceidit in verie deid: In the progress of my conference I haue brocht al the argumentis of the Ministeris without onie dissimulatione, detracting na thing from the force and strenth of the same: As to my awn Ansueris, albeit I haue retentit the substance of thame, zit findand greitar commoditie of buikes heir nor in Scotland, I haue sumpairt amplifeit and inlargeit thame, to accomodat my self to the capacitie of the ruid people, quha could not be abil to comprehend sua vechtie materis in sua feu vordis, as I was constrainit to vse in my conference: As to the Names of the Ministeris and vtheris quha disputed aganis me, I haue expressit the names of thame quhom I knew, and quhen I knew

The Epistle.

thame not, I haue vryttin in general Minister,
or Protestaon: Concerning my auin persone,
I was brochtup from my tender eage in the
doctrine of Caluine, quhilk of lait dayis hes
bene receauit in the realme of Scotland be
the preaching of Schir Ioann kmnox, and did
follou it with na les affectione and zeal nor
did the rest, quhil the tyme it pleased God
through reiding of sum Catholik vryttaris
to illuminat my hairt, and lat me planelie vn-
derstand that sik doctrine vas nocht that, qu-
hilk vas preachit be Christ and his Apostlis,
and hes euer bene mentened, be al Christianis
sen thair dayis: bot onlie ane collectit Mafs of
auld and condemnit hæreseis, quhilk quhen
I vas thair present, I obleisid me to defend,
and proue befor the General Assemblie of
Scotland, declairing my self maist villing to
suffer puneishment, vnles be the grace of God
I performed that quhilk I had tane in hand,
Askand of ane Minister callit Smeton, in Pais-
lay, that I micht haue frie access to thair gene-
ral Assemblie to be conuenit in Edinburgh
schortlie thaireftir: To the quhilk petition
(as he him self can not deny) he could ansuere
na thing bot that it vas maist iust, and pro-
meist to me vpon his fayth and treuth, that I
sould haue frie access thairto: In the mentyme
ve condescendit to stand at the iudgement of
thrie maist learned of the Nobilitie, and thrie
of the Ministeris chosin be him, with thrie
Bischopis, and thrie men of lau chosin be me:

To the Christiane reidar.

The headdis of doctrine quhairupone ve
sould haue reasoned var thir, 1. of the Calling
of the Ministeris of Scotland. 2. Of the Sacra-
mentis, and verteu thair of. 3. Of the inæqua-
litie of Pastores, and iudge lauchful in debait
of Religion. 4. Of the definitione and cau-
sis of Iustificatione. 5. Of the definitione of
Grace quhilk ve receaue be the merite of
Christ. 6. Quhidder gif ane man being in
grace in verie deid be inuair renouatione of
his hairt, may loss the same agane or nocht?
The maist honorables the Maister of Ross,
The lairdis of Calduole, Blakhal, and lhone-
stone quha var præsent, can beir recorde, that
hauing confidence in Goddis halie spirit, I
tuik in hand, that vnles, be the the iudgement
of tha tuelf, (being suorne to iudge according
to the reasonis of bayth the pairteis vithout
feir, fead, or fauore) I prouit the Ministeris he-
retikis and deceaueris of the people, I sould
nocht refuse quhat puneishment thay pleased
to deuyle aganis me, requiring na thing of the
Ministeris, bot recantation: And for securitie
that for my pairt I sould abyde, at this apoynt-
mēt, I subscriuit thir headdis vith my hand at
Paislay, in presence of the Noble men befoir
mentionat: Bot my aduersare Smeron be his
traittorous dealing agreād to his profession,
eftir that I had depairted fra him in peax vn-
to the tyme apoyntit, vithout onie varning
proceidit vith excommunication aganis me,
albeit I vas not subiect to his iurisdictione,

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and thaireftir send to Edinburgh and procurit letteris of captione, quhairbie I was socht through the hail cuntrey, and at the last being apprehendit, was vayrdit in the tolbuith of Edinburgh fra the fourtene of October in the zeir of God ane thousand fyue hundreth and fourscoir, to the penult of Ianuar. Quhair I had sik confort and consolation, be reason I sufferit for confession of the name of Christ, that I had neuer gretar in my lyf, and thocht my self happie gif I had obtened that grace to haue deed in the actione: Sua the Ministeris in place to haue granted me audience at thair general assemblie, detenit me in strate presone: Aluys God turnit al to the best, and gaif me grace to ganestand and refel quhatsumeuer thay could obiekt vnto me, as the Christian reidar may eslie persauie of this our conference, quhilk I beseik euerie man to reid vithout al affectione of pairteis, and vith ane erneast desyre to knau the treuth concerning euerie controuersie: Considering that na Minister in Scotland vil ansuer for him in the day of Goddis dreidful iudgement, bot that euerie man vil ansuer for him self, and haue na excuse gif he haue adhærit to onie fals Prophetis, the quhilkis the scripture commandis euerie man to auoyd vnder the pane of æternal damnatione: And mekil les vil the follouaris of this neu doctrine in Scotland haue onie excuse, be reasone Maister Iohnne Hamiltone ane learned man and

To the Christiane reidar.

verie zelous defendar of the Catholik fayth,
in name of al the Catholik Scottis mē (be tha-
ir auyse and requeist) in France and vther cū-
treis, offered that thay sould cum to Scotland
on thair auin expensis, and disput with the
prætendit Ministeris, offering thair bodeis
to the fyre, vnles thay conuictit thame to be
Hæretikis, quhilk offer (as I vnderstude of tha-
ir priuat cōmunicationis) the Ministeris dar
not accept: Lyk as thay durst neuer mak onie
ansuere to the quæstionis proponit be Maister
Iohne Hay Concerning thair doctrine, Ec-
clesiastical ordore, and discipline: feiring that
thairbie thair erroris sould haue bene dis-
sit to the people. Bot not to trouble zou, gude
reidar, with farder declaratiōe of the vilful
malice, ād affectat ignorāce of the Ministeris,
albeit I haue gude hoip of sum of the zoūg mē
quha var nocht the beginnaris of this mis-
cheif in Scotland, bot be simplicitie and ouer
facil credulitie var deceauit be sum mischant
Apostatis: And praying maist humelic the
eternal God, that he assist zou with his halie
spirit to the treu vnderstanding of the veritie
I vil nou with goddis grace enter vnto our
cōference. Fairueil, At Parisie the 24 .day of Iu-
lij. 1581.

S. Paul.

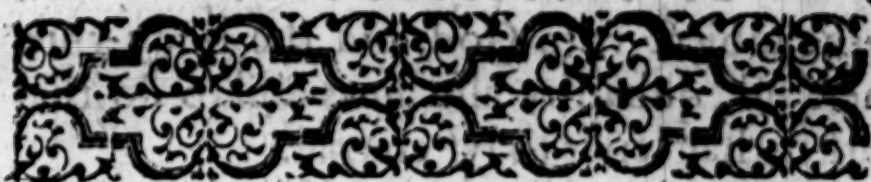
2. Tim. 4.

2. Tim. 2.

2. Thes. 2.

TH E tyme vil cum quhen thay vil nocht suffer healthsum doctrine, bot hauing thair earis Zui-
kand, vil get vnto thame selfis ane heape of teacharis
to satisfie thair luste and pleasouris, and vil turne
away t hair earis, that thay vil not gif audience to the
treuth, bot gif credite to fables: Thir ar thay quha
albeit thay be ay learnand, Zit thay cum neuer to the
knauledge of the veritie, becaus thay resauit not the
treu cheritie, that thay might be saif. Thairfoir God
vil send thame ane effectuous, and strang delusion
of error, that thay vil gif credite vnto leis.

Quhair S. Paul menis be Zui-
kand earis, thais quha
vil heir na thing of the thretning of the panes of hel,
the asperitie of repētāce and mortificatiō of the fleshe,
bot tha thingis onlie quhilk tendis to libertie, and se-
curitie of Goddis fauore, quhat sumeuer synnis, thay
commit: Sua ve may be assurit that thir ar the latter
dayis quhairof S. Paul speakis, sen ve se sua monie
mennis earis Zui-
kand to heir of licentious lewing, and
cairles securitie, and sik ane heap of fleshlie teacharis,
quhilk thay haue chosin vnto thame selfis, vithdra-
uing thair obedience from lauchful Bischopis, and pa-
stors, be forgit leis and inuentionis: And as experiēce
teachis, albeit thay be ay learnand, thay can neuer cū
to the veritie: bot euerilk Zeir bringis in sum neu
phantasie, becaus thay vil not learne at the spous of
Christ, that is the Catholik kirk, bot onlie at thair
auin brayn and imagination: And thairfoir, as sayis
S. Ierom: Quia noluerunt esse discipuli veritatis, facti
sunt Magistri erroris, becaus thay vald not be schol-
laris of the veritie, thay ar maid Maisteris of Error.



OF IUSTIFICATION.

CHAP. I.

Melvine.



What callis thou iustification?

Burne, Before I cum to the definition thair of, I think it expedient to consider the diuers estaitis of mankynd.

M. Quhat be thay?

B. The first is man creatit in perfyt eage, as *Gene. 1.* Adam before his fall: the secund is the estait of mankynd efter the fal of Adam: the thrid, is the estait of childrene conceuit in original syn: the fourt, is the estait of thame quha cūming to perfyt eage, efter the restitution of grace be baptisme, fallis in deidlie syn.

M. Quhat is Iustification in the first estait of mankynd?

B. It is ane operation of God, creating of na thing in the mynd of man original iustice, vithout onie merit of mannis pouar.

M. Quhat callis thou original Iustice?

B. It is ane supernatural gift, creatit be God of his auin gudnes, frelie vithout ony deser- uing of man, quhairby the saul of man is per-

A

OF IUSTIFICATION

fytlie subiect vnto God, and the body vnto the Saul, quhairby also he is abil to do thair varkis, that leidis to lyf eternal.

M. Was Adam abil to haue fulfillit the commandment, quhilk he reccauit in Paradise?

B. It is manifest that he micht: sen God comandit not that quhilk was impossibil.

M. It lay not in his possibilitie to keip the commandement. For gif he had keipit the same, our saluour CHRIST vald not haue cumit in the flesh to mak satisfaction for sin. And it was necessar that he sould cum in the flesh as he did, thairfore conclude I, that the fal of Adam was necessar, and that it was impossible, that he micht haue keipit the commandement.

B. Quhair ze allege, that it was necessar that he sould cum in the flesh to mak satisfactiōne for sin. I. ansuer, that it was not absolutlie necessar, bot vnder condition onlie, to vit gif Adam synnit, and adame synnit nocht of necessitie bot of his avin fre vill and electione.

M. Let vs than cum to that secund estait of mankynd, efter the fal of Adam, that I may persane quhat thou callis his iustification.

B. It is ane operation proceiding of Goddis frie mearcie, quhairby the syn is forgeuin, and grace (lost be breaking of the comand) restorit vithout the mereit of ony varkis preceding according to the saying of S. Paul. we ar instefeit frelie be his grace.

Rom. 3.

M. Be thair na varkis requyrit before the restitution of this grace?

B. Zea : to vitvarkis of Repentance, proceeding of the grace of God, preparing the haire of man thairto, Bot thir ar not meritorious of the restorit iustice : this iustice efteruart brustis furth in vark quhairby the frie vil being cooperant to the halie spreit, obeyis Goddis cōmandementis as it is vrittin : He quha hes my commandementis and keipis thame, it is he quha louis me : And he that is borne of God synnis not, becaus the seid of God abydis in him, and he may not syn, becaus son he is borne of God. In this respect that same Iustice, quhilk is mere grace, becūmis the fontayne of meritorious varkis. Becaus grace quhilk is in vs, thruch the meret of Christ is the caus of al meret, ins afar as it vorkis, or bringis furth operations as it is vrittin : Zea se thairfore that ane man is iustefeit be varkis and not be faith onlie : And in Iesus Christ nather circuncision, nather the fores kyn or gentelisme auaillis onie thing, bot faith quhilk producis gude varkis be cheritie,

Euang. S.

Ioan. 15.

S. Ioan. 3.

S. Iam. 2.

S. Paul. 5.

gal.

M. *Quhat callis thou that secund Iustification?*

B. It is ane augmentation of iustice be verteu of the grace of God, and cooperation of frie vil, as it is vrittin : he that is iust, let him be zit iustefeit.

M. *The scripture sayis that ve ar Iustefeit be the meritis of Christ and not be ony that ar in vs.*

B. Vear iustefeit be the meretis of Christ, Becaus he be verteu of his blude hes meret

OF IUSTIFICATION

9. Confes. c. 13. vnto vs his grace, be the quhilk ve ar iustifeit before God, and quhairfra al our meritis do proceid as from the original fontayne. And thairfore our meritis (as vryttis S. August.) ar the verie giftis of God: And quhair ze allege that the scripture affirmis, that ve ar not iustifeit be our meritis: it is maist fals, zea the scripture affirmis the contrar, considdering it attributis our Iustification vnto our gude varkis, quhilkis ar na vther thing bot our meritis.

M. *Dois thou than think that the syn contractit thruch the inobedience of Adam, is remouit in verie deid, and in place thair of, iustice inherent in euerie manis mynd creatit, quhairby he may compeir before the tribunal sear of God?*

B. Euin sa I mean, Becaus insafar as Christ hes maid satisfaction for syn of infinit valeur, the grace geuin be him not onlie makis the mynd abil to obey Goddis commandimentis, bot also expellis the euil disposition quhilk it receauit be propagation of Adam, as testifeis 1. Epist. 3. S. Iohnē that Christ hes cūmit for the destruction of the vark of the Deuil, that is of syn.

M. *The scripture testefeis that the syn contractit of Adā abydis continuallie in our mynd, and be faith in*
S. Paul. 3. *Christ is onlie not imputit, or laid to our charge, Thair is not samekle as ane iust man, thair is nane quha hes vnderstanding, thair is nane quha searchis God, al men hes past astray, thay ar altogether improffitable thair is nane quha exerceis iustice, thair is not samekle as ane: how then sayis thou that the syn is remo-*

suit in verie deid, and iustice inherēt in our myndis
acceptabil vnto God?

B. This your testimonie of scripture, and
diuers vthers lyk vnto this is to be vnderstād
of man before his restitution to grace, thruch
the merit of Christ, quhil as our conference
sould be of thame quha ar alreddie restorit,
and to grant al that quhilk ze desyre Gif na
man be iust, bot be the imputation of the ius-
tice of Christ, the prophet vald not haue af-
firmi vniuersallie that na man vas iust, cheif-
lie according to your ain meaning, quha
grantis that monie ar iust be the imputation
of Christis iustice. Then quhither ze vil or not
ze ar constrainit to grant that S. Paul meanis
of anc treu and inherēt iustice, quhilk becaus
it could not be obtenit, nather be the lau of
nature, nor the vfitin lau, as he prouis him self
in the epistle to the Romanis, bot onlie be the
faith of Christ. It followis necessarlie that qu-
ha soeuer ar iustiseit be Christ, restoris in thar
me selfis treu and inherēt iustice.

M. Quhat than sayis thou to the testimonie of S. Ioh-
hne. Gif ve say that ve haue not syn ve deceaue our
selfis, and the treuth is not in vs?

B. Our controuersie consistis not in this heid,
quhither gif ane man restorit to iustice haue
onie syn or not, becaus euin the godlie domi-
mittis venial synnis, quhairof the Apostle spei-
kis in this place. Bot the difference consistis
in this point, quhither gif ane man restorit to
iustice thruch the merit of Christ, remanis in

OF IUSTIFICATION

the formar vickednes, or gif thair be onie stay quhy he sould not properlie be callit iust:
 1. Ioh. 3. Considering * S. Iohne testifeis, that quha-
 soeuer dois iustice, he is iust. And I beleue ze
 dar not be sa bauld to deny that S. Iohne and
 the rest of the Apostlis did iustice: quhairfo-
 re thay var treulie iust before God. And gif
 ane mā be euer ennemie to God, as ze allege ze
 ar in the vrang to exhort ony to vithdrau him
 self from syn, cōsidering it is impossible, and
 also auailis na thing, sen our synnis quhilk ar
 in vs impeschis not that the iustice of Christ
 be impute to vs as ze zour seluis afferme.

*M. Be quhat testimoneis of scripture may thou proue
 that the syn remanis not in verie deid?*

B. In special be the testimonie of S. Paul:
 Rom. 6. ve quha ar deid to syn, hou may ve leue in the
 same heirefter? sua that gif Christ deit in verie
 deid and not be īputation onlie as certane he-
 retickis affermit, ve de to syn in verie deid, and
 not be impuration onlie being baptisit in
 Christ. for the apostle subionis: knau ze not
 that quha soeuer ar baptisit in Iesus Christ
 thay ar baptisit to de in him: and a litill efter
 he quha is deid is iustefit from syn: and in
 the beginning of the aucht chap. Thair abydis
 na condēnation to thame quha being ingraft
 in Iesus Christ, leuis not efter the flesh, bot
 efter the spreit.

*M. Concupiscence abydis in thame quha ar rege-
 Rom. 7. nerat, quhilk be S. Paul is callit syn thairfore syn
 abydis in thame quha ar iustifit be Christ.*

B. Concupiscence is sumtyme interpret ane inordinat desyre of the flesh aganis the spreit of man, hauand frie vil agreing thairto quhilk is syn, and abydis not in the iustefeit man. Becaus S. Paul testifeis that thay quha pertenis to Christ, hes crucefeit the flesh vith the concupiscencis thairof. In lykmaner S. Petir. Abstene from carnal concupiscencis quhilkeis fecht aganis the Saul. In another signification it is tane for the inferior pairt of the mynd repugnant vnto reason quhilk is na syn except the reason consent thairto as vryttis S. Iames. Concupiscence efter it hes conceauit bringis furth syn: and also: Let not syn rigne in zour mortal bodeis to obey the concupiscencis thairof. Quhair ze say that in the scripturis it is callit syn: S. August. gaue answer to the pelagianis tuelf hundreth zeris syne, that it is callit syn, becaus it proceidis of syn, and is the caus of syn, gif ve resist not to it, lyk as the hand is callit the vrit that is vrittin be the hand: And Christ him self is callit syn becaus he is ane sacrifice for our synnis, And thairfore it is not callit syn properlie, bot be ane figurat speich according to S. Paulis auin interpretation.

M. haue ve ony uther Iustice nor that quhilke is in Christ onlie repute to be ouris?

B. The iustice quhilk is in Christ is the meritorious caus of our iustice, according to the testimonie of S. Paul, as be the syn of ane man vickitnes come vnto al men to condēnation,

A. iiii

Gal. 5.

2. ep. 2.

S. Iam. cap. 1.

August. de nup. & conc. c. 23. & contra Iulianū. l. 6. c. 5.

Rom. 5.

OF IUSTIFICATION

euin sua al men reſſauis gudnes to iuſtification
be the gudnes of ane man. Sua as be the ſyn
of Adam not onlie be imputation bot treulie
ve ar al borne in ſyn, ſua neceſſarlie be the
iuſtice of Chriſt, not onlie ve man be repute
iuſt before God, bot alſo ve man be iuſt in
verie deid: And thairfore zour doctrine of
iuſtification agteis with the hereſie of Pela-
gius: Becaus as affirmis S. Paul, the iuſtice of
Chriſt is cōmunicat vnto vs, euin as the ſyn of
Adam is cōmunicat. And ze ſubſume that the
iuſtice of Chriſt is not treulie cōmunicat vnto
vs, bot onlie be imputation, ſua neceſſarlie it
followis that the ſyn of Adam is onlie impute
to vs and that ve ar not treulie borne in ſyn,
quhilk was the blaſphemous hereſie of Pelag.

*M. Thou art aluſe ignorant of the ſcripturis,
quhilk gif thou underſtude thou vald find na teſti-
monie to proue iuſtice inherent in vs.*

B. Albeit the auctoritie before allcagit be ſuf-
ficient, zit I may esilie proue the ſame be
may. For S. Paul vrytrand to the Rōm. teſtifeis
that the cheritie of God is pourit in our haitis
be the halie ſpreit quhilk is geuin vnto vs.
And to the Corinth: my grace is ſufficient
vnto the. Quhairfore I vil maiſt glaidlie
glore of my ain vaiknes that the pouar and
ſtrenth of Chriſt may abyd in me. In the
quhilk teſtemonie it is euident that the grace
of God quhilk is ane thing with our iuſtice
ſignifeis ane inherent ſtrenth, and pouar,
quhairby ve may obey the deſyris of the ſpreit

Rom. 5.

2. ep. ſt. c.

12.

and concur to the operations thair of. Quhair
fore ze blindit Protestantis ar grettmilie
defeaut, quha vil acknaulege na vther signi-
fication of grace, bot that quhilk is definit
be the orateur Cicero, especiallie in sik for-
mes of speking: *Redit cum illo in gratiā*: for
the Apostle S. Paul callis it ane vorkand 1. Colos.
6. Gal.
strenth, pouar, efficacie, and ane neu creature.

M. *Quhat than sayis thou is requyrit to the iusti-
fication of Young children conceaut and borne in ori-
ginal syn, quhilk thou comprehendit vnder the thrid
estait of mankynd?*

B. Euin as the zung childrene be the first
Adam, hes contractit original syn, sua be the
secund Adam, that is be Christ, thay ar purgit
fra it be the lauer of regeneration, as testifeis
S. Paul, be the quhilk thay ressaue the grace
of God, quhairby thay ar iustifeit: And
quhen thay cum to the zeris of discretion,
producis varkis that meritis eternall yf.

M. *Let vs then cum to that fourt estait of mankynd
quha as thou sayis fallis in deidlie syn efter restitu-
tion to grace thurich Christ. Bot first let me vnder-
stand, quhat thou callis deidlie syn, Becaus I knau
na sik distinction of sin in the halie scripture.*

B. The distinction of mortal synnis, from
venial quhilk ar spiritual diseisis of the Saul
may be vnderstand be comparation with bo-
delie infirmeteis: for as of chame sum ar sa fur
ennemie to nature, that in ane moment thay
prouok suddane and hailtie death: whers
quhairby our natural temperature of body is

Tit. 3.

OF PREDESTINATION

vitiat, may the mair eselie be curit: Siclyk thair is ane kynd of syn that expellis grace quhilk is the lyf of the Saul, and the vther kynd albeit it fyllis the Saul, zit it may consist vith grace: This includis not manifest contempt of God, bot is onlie ane inordinat behauour in louing of the creature proceeding of negligence, ignorance, and infirmitie. This distinction of synnis is declarit in the euangel of S. Mat. Bot I say vnto zou quhatsueuir he be quha is offendit vith his brother raschlie is oblest to iugement: he quha sayis to his brother Raha, is subiect to the cōcile: and he quha callis his brother fule, is vorthie of the fyre of hell. Be the quhilkis vordis Christ himself declairis, that al synnis deseruis not eternal dānation: and sua cōsequentlie that al synnis ar not mortal or deidlie: By that it is cleir in the scripture, that quhair deidlie syn is, the cheritie and loue of God can not be, be rason he quha is in deidlie syn, is in the estait of dātion: and quha is in cheritie, he is heriture of the lyf euerlesting, and zit he quha is in cheritie is not vithout al syn as testifeis S. Iohne.

1. Ioan. 3. quha sayis he is vithout syn he is ane lear. Than of necessitie ve man gather that al synnis ar not mortal or repugnant to cheritie, bot sum venial that may consist vith cheritie as according to the vord of God the kirk hes euer beleuit.

M. hou than is the fourt estait of manknd restorit to the iustice quhilK thay resawit be Baptisme?

Siclyk
s grace
e vther
consist
st con-
nat be-
ceding
e. This

euau-
sūcūir
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raon
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heri-
hne.
lear.
at al
heri-
che-
kirk

storie

B. Insofar as thay lossit the grace ressaui be the abuse of thair auin frie vil, restitution man be maid be the Sacrament of penitence quhairof Christ did speik to his Apostlis quhen he said: *Quhatsūcūir synnis ze remir, thay salbe remittit.*

1. Ioan. 20

M. To mak ane end then of my question, reherse schorlie the causis of Iustification?

B. The efficient caus is God the glorious trinitie quha creatis iustice in the hait of man. The meritorious caus: is Christis death and passion. The formal caus: is grace inherent in the mynd, as the health of the Saul restorit. The fenal caus is glorification, to the quhilk God hes predestinat his elect before the beginning of the varld.

OF PRÆDESTINATION

CHAP. 2.

M.



Whair in consistis predestination: and quhat be the degreis thair of?

B. Predestination consistis in the appointment of the end, for the quhilk men and angellis var creatit, and in prouyding the meynis and cause quhairby thay may attene according to the propertie of thair nature to the end foresene in goddis eternal counsal. Sua first he dois cal thame quhom he hes predestinat: tharefter iustefeis

OF FRIE VIL

thame, and last of al indeuis thame vith glore and immortalitie.

M. Is not God the onlie vorkar of mānis saluation in al thir degreis?

B. God is onlie the vorkar as the cheif and principal caus, zit be reason that be his infinit sapience he dois gouerne and dispone vpon his creaturis, according to the nature of euerie ane of thame, sen he hes maid mā to be mā ād not to be ane stok or stane, he requyris the cooperatiōne of man as testefeis S. Iohne: I stād knocking at the dur gif onie mā vil heir my voce, and opin the zet, I vil enter. and of infinit vther places of the scripture, be the quhilk ve ar exhortit not to resist to the callig of god bot to obey vnto him. Be the quhilk of god bot to obey vnto him. Be the quhilk testimonie is the cooperation of the frie vil of man is maist cleirlye declarit.

Apo. 3.

Exod. 10.

Act. 7.

Esaie 65.

Matt. 23.

OF FRIE VILL

CHAP. III.

M.

Ald Ze afferme that efter the fal of Adam, man hes frie vil?

B. Sen ane man efter the fal of Adam is not ane beist, he man haue frie vil, sua that nather is he constrainit, nor zit mouit of necessitie to do gude or euil, notwithstanding his frie vil man be helpit with the grace of God gif he vald do ony thing that deserues euerlesting lyf, althocht in moral actions he neid not ane special assistance of

God, as to big ane hous or not : to laubour
 his grund or not. And in vther siclyk actions,
 quhilk appertenis to the natural libertie of
 man. Quhairfore I acknaulege vith the halie
 Doctors exponand the scripturis thrie kin-
 dis of libertie, Ane natural, in al men regene-
 rat and vnregenerat, for as al men hes reason
 and vil, sua in al actions quhilk ar properlie
 callit thairs thay haue election and fredome,
 quhairby thay may ather do the contrar gif
 thay pleis, or leue that quhilk thay do, vndo-
 ne. Of this libertie spekis S. Paul: haue I not
 pouar to carie about vith me ane sister as vt-
 hers quhilk pouar as he schauis in that place
 he vsit not, bot viillinglie refusit to haue onie.
 The secund is callit the libertie of grace, qu-
 hilk euerie man efter the fal of Adam hes not,
 bot onlie quha being purgit from thair syn-
 nis be the blude of Iesus Christ, resauis that
 gift of goddis beneuolence, quhairby vit-
 hout ony compulsiō or necessitie thay ar fre-
 lie mouit vith feir and dredure to vork thair
 auin saluation, be assistance of this grace and
 Christis halie spreit. Of this libertie our sal-
 uour spekis in the euangel of S. Iohne: Gif
 the sone put zou to libertie ze ar frie in verie
 deid. And S. Paul: Quhair the spreit of the lord
 is, thair is fredome & libertie. albeit thay quha
 ar in this libertie, may do gude varkis vit-
 hout syn, zit be infirmitie of nature thay qu-
 ha standis in it, be thair auin default may fal
 from the same. The thrid is the libertie of

Iren. l. 4.

c. 72. cle-

mens Ale-

xand. l. 1.

pæda. c. 9.

Iustin.

mart. apol.

1. D. Hie

ro. 2. cōtra

Iovin. Au-

gust. de fi-

de & opē-

ribus ca. 9.

10. lib. 3.

prog. l. 1.

contra. 2.

ep. pelag.

c. 2. & de

vera rel.

c. 14.

“

“

S. Ioan. 8.

1. Cor. 3.

OF FRIE VIL

glore, quhilk is in gude angellis and sanctis
nou glorifeit, quhilk hes adionit vith it assu-
rance of gude doing vithout al syn.

*Louson. I vil proue that mā efter the fal of Adam
hes na frie vil, Becaus the hail scripture testefeis that
men vnregenerat ar altogither bent vnto: syn nather
may thay de onie gude thing according to the saying
of our maister Christ: vithout me Ze may do na
thing.*

B. Gif zour allegiance var maid in forme of
argument, the reason alleagit sould in verie
deid be knauin maist sophistical, and imperti-
nent. Becaus I demand not quhidder gif a
man vnregenerat may do thaj varkis be the
pouar of his frie vill vithout special grace
qukilk leidis to lyf eternal, bot onlie gif the
vil in ane vnregenerat man be frie or not.

*L. Be reason the vil of man vnregenerat is abill to do
euil onlie, I can not understand hou it may haue
fredome, sense frie vil hes pouar to do ather gude or
euil.*

B. Ze ar deceauit be ane vitious definition
of frie vill to vit quhilk may ather do gude or
euil: for gif ze grant this definitiō sufficient ze
salbe cōpellit to deny that god or the gud an-
gelles haue frie vil becaus nather god nor the
gude āgellis cā dō euil. The vil thairfore is frie;
Becaus quhen al thingis request to the ope-
ration thair of, ar present it may ceis from wor-
king gif it pleis him quha sould performe the
vark. And thairfore I am assurit, that as sathan

is anthor of al euill, sua hes he craftelie sauin
in zour hairtis this erronious opinion to
clok zour vickednes quhairby ze refuse all
kynd of reprehension. For being rebukit
according to zour doctrine ze may ansuer I
micht not do vtheruise: sua consequentlie ze
transfer the caus of zour transgression to God
making him the author of syn and affirming
that al thing cūmis of absolut necessitie.

Farder the grund quhilk ze haue laid, to vit
that ane vnregenerat man may do euil onlie,
is not sure, becaus ze acknaulege not ane di-
stinction of gude varkis to vit in gude varkis,
quhilk by reason thay proceid from grace
thruich Christ Iesus thaj deserue lyf eternal.
And in gude varkis moral quhilk may be in
the vnregenerat, as quhen thay honor thair
parentis, quhen thay do thair deutie touart
thair nichtbour, or thair cōmonveil, quhen
thay giue almous vnto the pure, and in vther
siclyk actions he the quhilk varkis ze vil not
say that thay deserue eternal dānation, by that
becaus that be the help and special assistāce of
god thay may repēt of thair synnis, and turne
thame selfis vnto god thay haue frie vil, and
remanis in thair former lyf, not be necessitie
as ze maist falslie allege, bot maist frelie of
thair auin election, Becaus thay vil not follou
the motion and instinction of the halie spreit
be the quhilk thay ar valknit and callit to
Repentance. Thairfore zour argument is

OF FRIE VIL

*Clemens
li. 3. recog.
Aug. de fi-
de contra
Maniche
cap. 9. Et
Calui in-
su. lib. 2.
c. 2. sect. 4.*

vicious in al pointis in denying ane thing
quhilk is maist cleir and euident in the self
quhair in ze follou the fute stoppis of Symon
Magus and the Manicheans, opponing zour
selfis to al ancient vryttaris quha euer in ony
eage hes florishit in the kirk as zour maister
and Idol Iohne Calain is constrainit to
grant.

*M. thou maruellis that we afferme that al thingis
cumis of necessitie, sen thou can not escaip to grant
the same. Considering God hes the foresicht of al
thingis before thay cum, the quhilk foresicht being
infallibill, It is necessar that all thingis cum euin sua
as thay ar foresene be god.*

*B. This zour argument is sufficient to dece-
aue the pure ignorant people. bot quhen it is
examinat as it aucht to be, it is fund maist
vane and sophistical, zea repugnant to zour
seluis. Becaus ze confes that Adam quhen he
vas creatit be God had fre vill and zit ze can
nocht deny bot god had the foresicht of al
thingis quhilk Adam vas to do, then the frie
vil of man and foresicht of god ar not repu-
gnant to thame selfis, zea gif zour argument
var gude god him self vald not haue frie vil,
bot vald be constrainit of necessitie to do al
thing that he dois, for ze can not deny bot
god foreseis al thingis quhilk he is to do: sua
according to zour argument he dois all thin-
gis of necessitie, quhilk is ane blasphemie. Gif
ze had imployit zour tyme better in the schu-
llis, ze vald haue learnit that quhilk S. Au-*

*Iustin. in
dial. cum
tryph. hye-
ron. in 26.
cap. Iere.
Athanas.
in libr. de
pass. Chri-
sti Chryso.
hom. 60.*

gustin

halie Doctors vryttis: that ane man is not to be euil, becaus god hes forekuanin that, Bot becaus he vas to be euil god forekneu the same quha can misknau na thing to cum. And the proper caus quhairfore he vas to be euil is his auin frie vil, Becaus he vald not obey the vil and cōmandement of god. Thairfore ane man sould not reiect the caus of his auin euil and vickednes to the prescience of god, bot to him self and his auin inobedience, Bot ze in this follou the futsteppis of all the vicked men quha euer hes bene in the varld, quha to defend thame self castis the caus of thair vickednes on god and vpon ane fatal necessitie.

OF THE VERTEV OF THE SACRAMENTIS. CHAP. IIII.
M.

Q What is a Sacrament of the Christian and euāgelical lau?

B. It is ane signe institute and ordenit be Christ, quhilk be his institution is ane instrument quhairby his grace is cōmunicat vnto vs.

M. *Thinke thou then the doctrein of the scholastik theologiens treu, quha teachis that in the administration of the Sacramentis of the euangelicall lau grace is geuin ex Opere operato, as thay speik, vnles the res-sauer be incredulite mak impediment.*

B. I think I aucht to giue alsmeikle credeir to the scholastik Doctors as to zou and zir that

B

the sacramentis geuis grace ex opere operato is not onlie thair Doctrene as ze appeir to say, bot the doctrein of Christ him self, quhilk becaus peradventure ze vnderstand not I vil declair it: I afferme then with the hail catholik kirk, that the Sacramentis ar the caus of grace not be verteu of the resauer, nor be verteu of the geuar, bot be the verteu of the blude of Christ quhilk vorkis be thame in vs, to our sanctification, sua that quhen ze deny that the sacramentis hes thair strenth ex opere operato, ze deny the strenth and efficacie of Christis institution and blude and denyis his eternal preistheid, sence it pertenis to it not onlie to haue payit our ranson, or to haue sched his blude for vs, bot also to apply the said ranson vnto vs, quhilk cheiflie he dois beverten of ye Sacramentis.

Ephes. 5.

Of the nūber of the Sacramentis.

M. hou monie Sacramentis be thair?

B. Seuin: to vit Baptisme, Confirmation, Penitence, The Sacrament of the altar, Extreme vnction. Mariage, and Ordour.

M. Quhat grund hes thou to establis seuin sacramentis, sence ve acknaulege bot tuay?

B. It is na gret mater that ze acknaulege bot tua, sence the Catholik kirk hes acknaulegit seuin, euer sen the dayis of the Apostlis, and zour maister Calvin acknaulegis thre.

*Caluin li.
4. cap. 9.
seet. 18
instit.*

Of Baptisme.

M. Quhat sayis thou is requyrit in the sacrament of Baptisme?

B. As in al vther sacramentis ane lauchful minister hauing the auctoritie of Christ vpon the face of the earth is requyrit, quha ioning to the element as the material caus the formal caus, to vit the deu forme of uordis request, quhairby the grace signefeit be the sacrament is geuin, sua in Baptisme is requyrit valter, quhilk according to the vse of the kirk sould be hallouit, representing that quhilk with blude sprang furth of the voundit syd of our saluour Christ vpon the croce, according to the saying of S. Iohne Thair be thre thīgis quhilk geuis vitnes in eath, the spreit, the valter, and the blude, and thir thre ar bot ane thing. Sua that the administration of Baptisme is properlie callit the vesching of the faul contenand the caussis of the purification of the same, and is groundit vpon this promise of Christ: he quha sal beleue, and be baptesit, sal be saif. the necesitie thairof vnto all mankind is denuncit be the threatning of Iesus Christ: Except ane man be borne of valter and the spreit, he may not enter in the kingdome of God.

S. Iohne 5.
chap. ep. 1.

S. Marc.
16.

S. Ioan. 3.

1. Cor. 7.

Ephes. 1.

M. Baptisme is not necessar, becaus Paul. vryttis that the childrene of the faithful ar sanctefeit.

B. Gif ze vnderstand be thair sanctification that thay ar borne withouth syn, ze repugne to S. Paull quha sayis that vé ar al borne the sōnis of vraith. and ze fal in the heresie of Pelagius afferming with him that the infantis ar not borne in original syn. Attour, S. Paul in that same place quhilk ze allege for zou

OF HALIE VALTER

*Aug. lib. 2
de nupt. et
concup.*

*Hier. cō-
tra Iovin.
lib. 1.*

sayis that the vnfaithfull vomā is sanctefeit be the faithful man, and zit ze vil not say, that scho obtenis thairby remission of hir synnis, sua zour obiection is of na strenth. The same argument vas proponit be the Pelagianis-aganis S. Augustine, quha ansuerit that sanctefication in the scripture is tane sindrie vayis- and that thair it sould not be tane for remission of synnis as ze vald afferme, Bot that the infantis ar sanctefeit, becaus thay ar in the way of sanctefication, euin as the vnfaithful ar sanctefeit be the faithfull. And S. Ierome aganis Iouianinus, ansueris in the same manner, And lang before thame baith Tertullian quha sayis that S. Paul could not vnderstand thair be sanctification that the infantis ar sua sanctifeit that thay ar deliuerit from syn, sen he could not misknau the vordis of Christ: Except ane man be regenerat vith valter and the halie spreit, he may not enter in the Kingdome of heauin Quhairfore ze se that this interpretation proceidis of zour auin brayne aganis the meaning of S. Paul and al the ancient fathers vryttand on this place.

OF HALIE VALTER

CHAP. V.

M.

VAld thou mak distinction of valteris, calling the ane Hallowit the vther comune, as gif thay had diuerff operations, sence Ze haue na grund for sik

distinction in the writtin vord ?

B. The craftie inuention of the Deuil, hauing pouar of the elementis, lyk as S. Paul callis *Ephes. 2.* him prence of the air, hes raisit vp fals phetris to deny all hallouing quhairby his pouar is aboleist, for na gude Christian doubtis, *S. Ioh. 19.* bot the valter quhilk vith blude sprang furth of the syd of Christ vpon the croce hes mair excellent verteu, nor common valteris, and *4. Reg. c. 5.* farder the example of Naaman quha vas curit of his leprosie be vesching him self seuin tymes in the valter of Iordane at the command of Elisæus prouis manifest distinction of valteris, quhilk proceidis of the institution of God, and his vord in thame quha at lauch fullie promouit to be preistis in his kirk. And gif the meat quhilk ve eit as S. Paul sayis, be *1. Tim. 4.* sanctefeit be the vord of God, quhat doubt can thair be bot be verteu of the inuocation of the name of Christ vpon the valter, the craft and subteltie of the Deuil is vunqueist and ouercum? as Christ gaue to his apostolis *Matt. 10.* pouar ouer the deuillis quhilk pouar vil euer *Ephes. 4.* remane ito his kirk vnto the end of the varld, as the Deuil vnto the end of the varld vil not desist to trubill and molest his kirk, sua ve aucht to be assurit that the prayers of the kirk, and inuocation of Chistis name vpon *Clemens lib. 8. consist. apost.* the valter hes sik strêth that thairby the craft of the deuil is esilie brokin, and be verteu of this inuocation that he is chassit out of thay places quhair before he vas, sua that he can

OF HALIE VALTER

not abyd the valter, on the quhilk the name of Christ is inuocat to aboleis his vicked operations and thairfore the greik vord quhilk S. Paul vsis, quhen he sayis that our meat is Sanctifeit be orefon *ἐν τῷ* signifeis ane imploration of help aganis thaj thingis quhilk may hurt, quhairby ve ar instructit, that be the sanctification of the valter the help of god is implorit aganis the pouar of the vicked spreittis. Bot as the doggis feir the batons quhairby thay vse to be dung, sua the deuil and his follouaris be reason that be halie valter thay ar oftymes stayit from thair vicked operations, sua do thay maist grettulie feir it and lauboris to aboleis the vse thairof sua far as thay may, quhairof it is maist esie to produce vnto zou sindtie examplis of the maist learnit and ancient vrytters. Epiphanius vryttis hou that Cōstantinus magnus had geuin charge to ane Ieu quha vas baptisit to beild and erect sum kirkis, qu'ha villing to fulfill his charge did prepare ane gret quantitie of lyme. Bot be the vorking of the deuil the natural operation of the valter quhilk vas cast on the lyme vas impeschit on sik maner that it could not be vrocht, the quhilk being persauit be this christiā man, for ane maist souerane remeid did hallou valter, and mak the signe of the croce vpon it, and strinkle it vpo the lyme, quhairby the pouar of the Deuil vas incontinent impeschit, and the lyme thairef-

*Epiph. li.
1. tom. 2. in
hæresibio
nitarum.*

*S. Paull
Gal. 6.
Coloss. 2.*

ter in ane maist esie vay vas vrocht In the ecclesiastical historie I reid of the lyk exampil, hou quhen Theodosius the empriour comandit to burne ane temple of Apollo, the deuil did impesch the operation of the fyre, quhil the tyme that the halie man Marcellus Biscop of Apamæa did mak halie valter, and cast it in the fyre, quhairby the working of the Deuil vas alluterlie stayit, and the said temple of Apollo vas incontinent turnit into asf. S. Ierome descriuand the lyf of Hilarion vryt- tis hou that the deuil did molest ane certane stabil quhairin vas ane nûber of horsis be horribil, spectaclis and visions, sua that the horsis did becum inrageit: And hou the godlie man hylarion did mak halie valter, and strinkle it ouer the stabil, and thairefter the deuil had na pouar to molest onie mair. And the maist learnit vrytter Theodoret, vrittis in lik maner in the lyf of the halie man Aphrates, hou that the deuil did induce sterilitie in certane landis, and impesch thame alluterlie to produce fruiet, quhilk being signefeit to this halie mæn for ane maist souerane remedie aganis the vark of the deuil, he did mak halie valter and strinkle it ouer the landis, and thairefter thay var restorit to the same fertilitie quhilk thay had before. And to cum to our auin Ile, quhen S. Germain the Biscop of Ausser vas send to cōfute the heresie of pelagius in Ingland the deuillis to hinder his maist godlie interpryse raisit ane vehement storme vpon the sea, sua that

*Theodoret.
li. 5. ca. 21.*

*Hieron. in
vita hylarionis.*

*Theodoret.
in vita A-
phratis.*

OF HALIE VALTER

he vas brocht to extreme dainger, quha as he
 vas ane halie man, vnderstanding sik ane hy-
 deous tēpest to be raisit be the inuy of sathan
 had recourse to the ordinar remedie of the ha-
 lie kirk aganis the pouar of the ennemie, that
 is the haly valter, quhilk being cassin in the
 sea, the storme cessit, and the sea become cal-
 me as it vas afore. And quhen he come to land
 the deuil be the mouth of ane possessit perso-
 ne confessit that he vas the caus of that tem-
 pest, as vitneffis the venerable ād godlie Beda.
 Of thir exemplis except ze be blind, ze may
 se the force and strenth of the benediction of
 God, and hou the valter is sanctefeit and hal-
 louit thairby. I vil vith silence pretermit mo-
 nie vther lyk exemplis, bot this I can not pre-
 termit, hou that ze tak the baldnes vpon zou,
 to reprove the hallouing and sanctification
 of valter, quhilk euer hes bene obseruit in the
 kirk sen the Apostlis dayis, And ze zour selfis
 confes that Alexāder the first, Bischop of Ro-
 me quhilk vas fourscore zeris onlie imme-
 diatlie efter the death of our saluour, makis
 mention thairof, quhom ze confes also to ha-
 ue bein ane martye, and aue treu member of
 Christ. sua that ze sould be eschamit to be sa-
 bauld as to condemne ane haly martyr in this
 point, and all Christian men that euer, sen his
 dayis, hes agreit vith him, as he did na thing
 bot that quhilk he had learnit of thame quha
 yar before him.

*Beda li. i.
 historie
 Anglorum
 cap. 17.*

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CHAP. 5.
OF CONFIRMATION.

13

CHAP. VI.

M

Q What is Confirmation, and the effect thair of?

B. It is ane sacrament nixt following the sacrament of Baptisme in ordor, Be the quhilk the grace that ve haue ressaueit be baptisme is augmēt in vs, and ane special force and strenth, for the mētenance and defence of our faith, geuin: sua cōueniētlie thairto. The element of this sacrament is oyle and baulme mixt togither, to signifie that thairby ve becum champions of Christ. The forme of this sacramēt consistis in the vordis, quhairby the exhibition of the graces, and giftis, of the halie ghaist is signefeit, quhilk be thir seuin in special sapience, intelligence, science, counsell, strenth, feir, and piete, heirof ve reid in the haly scripture: Mairouer it is God quha confirmād vs with zou to attene vnto Christ, quha hes anointit vs, quha also hes markit vs, and geuin to vs the arlis pennie of the halie spreit in our hairtis. And, Bot quhē the apostis remanād in hierusalē hard that samaria had receauit the vord of God, thay sēd Petir and Iohnē to thame, quha efter thay had passit down, thay prayit for thame that thay micht ressaue the halie spreit, for nane of thame had ressaueit the same as zit, bot thay var onlie baptesit in the name of Iesus: Then thay laid thair hādis vpō thame, and thay ressaueit the halie spreit. Quhair of it is manifest, that in the premitiue kirk

“
S. Paul, 2.
Cor. 1.

“
Act. 8.

“
Euseb. lib.
6. hist. cap.
33.

OF CONFIRMATION

this was ane sacrament maist necessar, the administrator heirof being ane Bischop sik as was S. Petir and S. Iohne. Eusebius vryttis that the heresiarche Nouatus was possessit with the deuil, and did fall in heresie, Becaus he had not resauit this sacrament. And Theodoretus testefeis that he was the first quha denyit Confirmation, quhais fuststeppis ze appeir to follou, opposing zour selfis to the hail ancient doctors, quha euer hes flurischit in the halie kirk, sen the dayis of our saluor Iesus Christ.

*Theodoret.
in libr.
haret. fab.*

*Ambro. 2.
de sacram.
cap. 7.*

*Aug. li. 2.
cōtra peti-
lianū. cap.
104.*

*Orig. ho.
9. in leuit.*

*Cyprian
ep. 70. &
de vñctio-
ne charisf.
& aliis
sacram.*

*Theodo. in
comp. har.
fab.*

S. Mat. 18.

S. Ioh. 20.

*Ambro. in
lib. de pœ-
nit.*

*Aug. de
Ciu. Dei
li. 20. c. 9.*

Aemil. cateches. 3. Basil. de spir. sancto. cap. 21. Hieron. contra luciferianos. Ambros. de his qui myst. init. & lib. 1. de spiritu sancto. cap. 6. August. lib. 5. de Baptis. contra Donat. cap. 19. & 20. tract. 6. in epist. D. Ioan. Leo magnus epist. 88.

OF P Æ N I T E N C E.

CHAP. VII.

M. Quhat gude testemoneis hes thou to proue that Penitence is ane sacrament?

B. It is prouin maist cleirly be the vordis of S. Mattheu : Quhatsumeuir ze bind vpon earth salbe bund in heauin, and quhatsumeuir ze louse vpon the earth, salbe lousit in heauin, and quhais synnis ze remit ar forgeuin to thame &c. according to the meaning and vnderstāding of all ancient vrytters, quha haue flurischit in ony eage sen the dayis of the Apostlis vnto this present. And gif ze haue red the antiquitie, ze can not mis knau this, and in speciall hou that Nouatus was con damnit as ane heretik becaus he denyit this

sacrament as ze do. And gif Christ hes institu-
te ane sacrament for the remission of original
syn, and vther synnis quhilk ve may commit
before ve be regenerat: it is na les assurit bot
he hes institute ane sacrament, quhairby ve
may obtene the remission of thai synnis, that
ve commit efter that ve be maid members of
Christis body: or ellis our estait and cōdition
var maist miserabill. Sua that ze quha denyis
this sacrament, and consequentlie substractis
the benefeit thair of from the people, hauelarge-
gelie amplefeit the kingdome of sathan, and
tane auay a maist souerane remedie for all spi-
rituall diseasis frō the mēbers of Christ Iesus.
*M. Thair apperis na outuward signe in that Zour sa-
crament of Repentence.*

*B. Ze appeir to misknau quhat is ane ou-
tuward signe, considdering ze persae cleirlye
hou in the administratiō of this sacrament
the absolutiō of the preisthis is ane signe that
is persauit be our earis; and signefeis the inuair
absolutiō quhairby our saulis ar absolut and
deliuerit from the burding of syn. And siclyk
on the pairt of the penitent, the cōfession and
satisfaction ar taiknis of the vorking of the
halie spreit thruch the mereit of Christis pas-
sion in the hait of the absolut synner.*

*M. Nou haue I curage to lauch sence thou art not
eschamit to pronunce that opin blasphemie, saying
that ane preist may giue absolution of synnis.*

*B. Sir it is na maruel, for zour maner and
custume is to lauch at al thing that ze ynder-*

*Cyprianus
lib. 1. ep. 2.*

*Hieron.
episto. ad
Heliod.*

OF PENITENCE

stand not: Bot prayſit be god, my faith is not groundit von zour lauchter, bot vpon

S. Ioa. 20. "Christis vord quha ſaid to his Diſciplis, as the father hes ſend me, ſua ſend I zou, quhais

"ſinnis ze forgiue ar forgeuin to thame. Giſ Chriſt come in the varld for remiſſion of ſynnys, he ſchauis, that he hes geuin pouar

Ambroſ. in lib. de pœnitent. to his Apoſtlis, and thair ſucceſſors to remit ſyn alſo. Quhilk he declaris in thaj vordis: Quhais ſynnys ze forgiue ar forgeuin to thame, thairfore ze ar maiſt ingrait to the benefeitis of Chriſt, quha vald ſubſtract that pouar fra his apoſtlis quhilk he confeſſis vith his auin mouth to haue geuin thame ſua lauch alsmekle as ze pleis, I vil anſuer to zou as did S. Ambroſe to the Nouatians

Ambroſ. Lib. 1. de pœni. ca. 2. & 3. The preiſtis (ſayis he) quhen thay giue remiſſion of ſynnys be the ſacrament of pœnitence thay vſurp na auctoritie vnto thame ſelf, bot vſis onlie the auctoritie that god hes grantit vnto thame, and addis: Giſ thay giue remiſſion of ſynnys be the ſacrament of Baptiſme, Quhy blaſpheme ze to ſay that thay haue not pouar to remit ſynnys in the Sacrament of Penitence.

M. Bot I can not vnderſtand be quhat teſtimonie of the vritten vord thou may proue the Auricular confeſſion.

B. Thair be moniè vther thingis attour that, quhilk ze vnderſtand not, aluiſe the mater is maiſt cleir: Becauſ it is aganis reaſon that abſolutiõ be geuin, and pœnitence inioynit, vnles

the Iuge, to wit the Preist, quha is in the place of Christ haue knaulege of the s̄inis cōmittit, quhilk he may not vnderstand vithout auricular confession, quhairby the preist may vnderstand all the sinnis of the p̄nitēt, ather in publick or ellis in priuat, sua that Clemens disciple of S. Petir in his epistle direct to S. Iames the Apostle vitneffis planelie this to be the treu tradition of S. Petir, that it behouis al Christian men villing to be absoluit to confess thair euil thochtis before the preistis of our saluour Christ. And S. Dionise Disciple to S. Paull testifeis the same to haue bene practisit in his dayis, And sik hes bene the custome euir sen the beginning of Christis kirk, vnto this present. And ze zour selfis experimentis houmonie kynd of abhominabill synnis ar regnand in this cuntrie sen the tyme that ze haue dispensit vith the consciencis of men that thay neid not to mak confession of thair synnis quhilk vas ane maist cheif stay and brydil to vithdrau men thairfra.

M. Quhy affirmit thou before that satisfaction is ane pairt of Penitence considering the satisfaction quhilk our maister Christ hes maid is sufficient for all our offencis.

B. The satisfaction of our saluour Christ is sufficient indeid for the synnis of the hail varld, Bot zit it is applyit to thame onlie quha thruch the grace of his satisfaction ressaui, dois the varkis of P̄nitence, as testifeis S. Paull. ve suffer vith him that ve may be glori-

*Matt. 18.
Ioan. 20.*

*Clemens
epist. 1.*

*Diony. ad
Demoph.*

*Cyprianus
lib. 4. ep. 2.*

*Pacianus
epist. 3. ad*

*Sympho-
riamum.*

*Epiphan.
heres. 69.*

Rom. 8.

OF PENITENCE

feit together with him that the temporal pane
 quhilk vevillinglie sustein for our synnis com
 mittit, is in this respect callit satisfaction to
 the iugement of God. Becaus heirby the pas
 sion of Christ is maid ouris be assistance of
 his grace and halie spreit, quha performis this
 ” satisfaction in vs. Of the quilk S. Paul vryttis
 2. Cor. 7. to the Corinth. This that for the offēce of god
 ” ze haue bene sorifull, hou gret cairfulnesses it
 ingenerit in zou zea hou gret satisfactiō, hou
 gret indignation, hou gret feir, hou gret desy
 re, hou gret emulatione, hou gret reuēgement?
 And this I. reid to haue bene the mening of the
 vniuersall kirk sen the beginning as Calvin
 your maister himself cā not dissimble: And tha
 irfore sayis in plane vordis that the hail anciēt
 fathers, hes bene deceauit in this point. Bot be
 caus as apperis al your felicitie consistis in de
 licat cheir and treating of your selfis, and your
 fair vyffis, this doctrine of satisfaction or Pæ
 nitence can nocht enter in your hairtis.

*Caluin in
 stit. lib. 3.
 cap. 4.*

*M. Is it necessar that euerie man, quha hes commit
 tit syn sustene temporal pane that heirby he may ha
 ue participation of the satisfaction quhilk Christ hes
 maid for sin?*

B. I. maruel of zou quha callis your self à
 maister in Israēl, hou ze can doubt that efter
 the remission of syn ye aucht to vnderly sum
 temporal payne: sen ze reid that Dauid the ha
 lie prophet notwithstanding he had gottin re
 mission of his syn zit he vas verie hauelie pu
 neist be god. And Adam him self efter god

2. Reg. 12.

Gene. 3.

had forgeuin him the giltyenes of his syn, zit he said vnto him: maledicta terra in opere tuo: Cursit be the earth in thy vark. And ve vnto this present thole diuerse trublis for the syn of Adam. The lyk may be confirmit be innumerable testimoneis of the hail scripture. Sua I ansuer vnto zou maist resolutlie vith the vniuersal kirk that the satisfaction of Christ is not applyit vnto vs, except that ve indure sik temporal payne ather in this varld, or in the varld to cum. And I let zour self consider, gif it be according to reason, that Christ quha vas our heid vas crounit vith the croun of thorne, and drank the bitter coup of the croce: And ve quha professis our selfis to be his members sould be euer in ryattousnes and plesours of this varld: sen the hail scripture exhortis vs ^{2. Tim. 2.} ^{1. Pet. 2.} oft to conforme our seluis to our heid, and to thole and indure vith him gif ve vald be partakaris of his glorie.

OF PURGATORIE.

C H A P. VIII.

M.

BE this thy meaning I collect, that thou vald approue the auld papisticall purgatorie.

B. Thair is na doubt bot sindrie depairtis out of this varld quha enterris not in heauin immediatie, nather zit, ar thay condēnit to euer-
 lesting pane as prouis the example of Lazarus
 quha had lyin four days in the graif, for gif he
 had bene in ioy eternal, he ressauid na benefeit

^{S. Mat. 25}
^{S. Ioan. 11}

CF PURGATORIE.

to haue bene brocht thairfra to this vale of miserie:and gif ze vil afferme that he vas in hel,ze ar condēnit be the manifest vordis of the scripture out of hel thair is na redēption.

*S. August.
in 103.*

Psal.

*Basil. de
spir. sanct.
cap. 15.*

*Ambros.
in Psalm.*

*117. Orig.
hom. 6. in*

Exod.

1. Cor. 3.

Quhairfore I agrie to the determination of the halie kirk, and doctrine of the maist godlie teachers thair of, exponing sindrie passagis in the halie scripture of purgatorie, as in special the thrid chap. of the first epistle of S. Paull to the Corinth Euerie mannis vark salbe maid manifest, for the day of the lord fall schau it quhilk is reuelit in fyre, and the fyre fall try euerie mannis vark. for of the vordis follouing, it is manifest, that he meanis not samekle of the Doctrine of the teachers, as of the maners of thame quha ar teachit

„ saying : knau ze not that ze ar the temple of

„ god, and the spreit of god duellis in zou.

„ Gif ony man prophane the temple of god,

„ god fall destroy him, siclyk our lord him self

S. marc. 9.

sayis : Al man salbe seasonit vith fyre, and all sacrifice salbe seasonit vith salt, quhairby he meanis that lyk as the salt is appointit to conferue ony thing from corruption, sua god hes appointit ane fyre quhairby the corruption quhilk the Saul contractis of the body is consumit, and sen na iniquation can enter in

Apoec. 21.

S. Ioh. ep.

1. chap. 1.

S. Iam. 3.

the kingdome of heauin. And according to the common fragilitie of man thair is feu bot hes sum spot sa lang as thay leue in this varld, hou dar ze deny that thair is sum purgation efter this lyf, vnles ze debarre al men from the

kingdome

kingdome of heauin? and quha of zou ar sa-
bould that dar say that quhen zour Saul de-
pairtis from zour body, it is aluterlie clene
vithont al spot of syn, cheiflie sen in the con-
fession of zour auin faith ze profes maist pla-
nelie that sa lang as ze leue in this varld thair
is na thing into zou bot syn? sua sen thair is
na purgation efter this varld ze remaning per-
petuallie in zour synnis, ar condénit for euer.
And quhat can be mair cleir nor that quhilk
is in the buikis of the machabæis quhair lu-
das Machabæus causit offer sacrifice for the
synnis of thame quha var dead? the quhilkis
buikis thir tuelf hundreth zeris and mair hes
bene reffauit for Canonikis as vitneff S. Au-
gust. And sik hes bene euer the custume of
the Ieuis, from the beginning of the synago-
gue, and is zit kepit to this day: sua that I mar-
uel amang the rest that in zour neu byble in
zour note vpon this place of the Machabeis
ze haue sua impudent a leising as to say that
the synagoge of the Ieuis vsis not to pray
for the dead. As to the vse of the christian
and Catholik kirk, gif ze haue red ony thing
of the antiquitie, ze can not misknau hou
this custume euer hes bene Keipit as vitneff
Dionisius Areopagita disciple to S. Paul Ter-
tullian, Chrysostome Augustine, and the rest.
I knaur zour maister Caluine sayis that the
haill ancient Doctours thir thretene humdreth
zeris hes errit, and bene deceauit in this point
Bot I think it als liklie that M. Iohne Cal-

2. Mac. 12

Augu. li. 2.
de doct.

Christ. c. 3.

Dionis. c. 7.

eccl. hierar.

Tertul. de
cor. mil.

Chrysost. 3

ad Philip.

Aug. in li.

de cura pro
mort. ager.

Caluin in-
stit lib. 3.

c. 5. sect. 19

OF INDVLGENSIS.

uine sould haue bene deceauit as sua monie
learnit godlie vrytters, quha thir threttene
hundreth zeris hes floreist in Christis kirk.

OF THE INDVLGENCIS.

CHAP. 9.

M.

A *R not Your indulgencis the inuention of the
Pape, quairby he may vin syluer?*

B. Ze firris quha raillis sua oft aganis the Paip
and papistis as ze cal thame vse to tribute
the inuention of monie thingis to the Pape,
bot quhen ze ar demandit in particular from
quhat Pape sik inuentions did proceid ze be-
cum al dum, and hes na thing to speik. As
quhen ve demand zou quhat Pape inuentit
the sacrifice of the Messe, the Inuocation of
sanctis, Praying for the deid, and vther heidis
of religion quhilk ze haue callit in doubt. Sua
I desyre that ze proue that thing quhilk ze
say, and schau quhat Pape vas he that inuentit
the indulgencis, quhilk ze vil neuer be abil to
do. Nou becaus ze say that the indulgencis ar
na thing bot the inuention of man, I vil de-
clare that ze ar manifest impostors before tha
me all quha ar heir present. I scheu before be
goddis vord that quhen the syn is remittit ve
aucht to vnderly sum tēporal pāne the quhilk
vris to be inionit efter a man haue maid con-
fession of his synnis. Nou sen Christ hes ge-
uin pouar to his kirk to bind and louse, cuin
as pasters hes pouar to inioyne penance to

Genes. 3.

2. Reg. 12.

S. Mat. 18

S. Ioh. 20.

men for thair synnis, sua thay haue pouar to relax thair penance vnto thame, vtheruise the pastoris vald haue gretar pouar to bind nor to louse, quhilk is cōtrare to the mearcie and gudnes of God. And thairfore S. Ambroise *Ambros. in lib. 1. de pœnitentia aganis the Nouatians, did obiect vnto thame, that thay did onlie bind men, and na vayis lousit, aganis the ordinance and institution of Christ. Zea S. Paul him self as is manifest in the secund to the Corinth. did giue sik indulgence to him, quha had committed the horrible cryme of incest, saying: Giue I haue pardonit zou onie thing, I haue appar-donit zou bering the persone of Christ Iesus, Be the quhilkis vordis he testifeis maist cleir-lie that be the pouar and auctoritie grantit vn to him be Christ he did relax sum pairt of that Pænitence quhilk before vas inionit for the said cryme of incest. And gif ze had plesit to haue red the ancient vrittaris ze vald haue persauit maist cleirlie hou in the tyme of the persecutiō of the Romā emperoris as Decius, and vtheris, this vse and custume vas keipit in the kirk, that be the intercessiō of the Christia nis quha var impresonit for thair faith, and religion the bischopis and pastoris of the kirk vnto relax the pænitēce quhilk thay had in-ioynit for ony gret and vechtie crime. Of this we haue monie epistlis in S. Cyprian, threttene hūdreth zeris syne and mair: zea thay quha fol lowit the heresie of Mōtanus did reprove the*

*Ambros. in
lib. 1. de pœ
nit. ca. 2.*

2. Cor. 2.

“
“
“
“

*Cyprian.
lib. 3. ep. 15.
Or 16.*

OF INDVLGENCIS

*Tertul. li.
de pudici-
tia.*

*S. Paul
Gal. 6.*

Rom. 8.

the Papis of Rome that thay did grant sik indulgencis to adulteraris, and vther siclyk synners thurch the intercession of martyrs imprefonit. Quhair of I produce to zou as ane sufficient vitnes Tertullian quha vrait before fourtene hundreth zeiris. Sua the indulgencis is na Papis inuention as ze maist falslie preach to the people. Bot the ordinance of Christ Iesus (practesit be his Apostlis and the vniuersall kirk euer vnto this present) groundit vpon the meritis of his maist pteciuous death and passiō quhilk ar applyit vnto vs, for the satisfactiō of our synnis and to supplie our vaiknes and imbecillitie in that pairt: for quhat thing can be thocht mair according to reason, nor that the ful and perfyt satisfactiō of the head supplie the vaiknes and imbecillitie of the mēbers, zea euin the satisfactiō of ane member may supplie the satisfactiō of ane vther, conforme to our beleif I beleue the communion of sanctis. Bot ze firris, as ze haue na thing amāg zou bot syn according to zour auin cōfession, It is na maruel that ze deny the communion of sanctis. *M. The Apostlis and Martirs ressauiis glore aboue the merit of al thair temporal afflictionis, Becaus as writ-* tis S. Paul: I esteeme not the affliction of this present tyme equal to the glore quhilk salbe reuelit in vs. And farder thair is na truble quhilk man efter the fall of Adam may sustine bot his syn bes deseruit the same and rather mair, sua that the sanctis ar scarcelie sufficient or abill to dispoone thame selfis that thay may

*haue participation of that satisfaction quhilk Christ
hes maid.*

B. The gude varkis, and paynis quhilk the
Apostlis, and martyrs haue tholit ar considerit
in ane vay, as meritorious, proceeding from
grace thruch Christ be the operation of the
halie ghaist. And in this respect the Apostlis
and Martyrs hes ressauid gloire according to
thair varkis: vtheruise ve cōsider the trublis
quhilk thay sustinit, as satisfaction for syn, In
the quhilk respect thair meritis may be ap-
plyit to vther membris of the kirk, seing sin-
drie of thame (as Ieremie quha vas sanctifeit *Hier. 1.*
fra his mothers vambe) sustinit monie maj tē-
poral paynis in this lyf, nor vas requyrit to
mak satisfaction for ony synnis be thame cō-
mittit. Syclyk S. Iohne the Baptist, and Innu-
merable vther martyrs, quha thoillit gret pay-
nis in thair lyf quhilk vas aluise vithout gret
syn, as the halie and pacient Iob in his vexatiō *Iob. 6.*
sayis: vald god my synnis quhairby I haue de-
seruit goddis vraith var veyit in ane ballance
“ vith the calamitie that I suffer, for my trouble
in compareson of thame is hauiar as the sand
of the sea. And insafar as thir paynis and pa-
cient suffering of aduersite for goddis caus
beig varkis maist acceptable vnto god, vrocht
be the halie ghaist, thruch the grace of Chri-
stis satisfaction, can not be in vane, It is ne-
cessar that thay be applyit to vther membris
of the kirk quha hes mister of the same: sua
that heirby the grace thruch Christ cōmuni-

OF INDVLGENCIS

2. cor. 8.

cat vnro the faithful is cōmendit insafar as
be the same that quhilk inlaikis in ane mem-
ber, may be suppleit be another, for vnro
this dois appertine the communiō of sanctis,
quhairby the gude varkis of ane ar prof-
fitable to ythers, according to the maist ex-
pres vordis of S. Paull: that zour abondan-
ce may snpplie thair indigence, and thair abo-
undance may supplie zour pouertie. as he vald
say, euin as ze be zour riches do supplie thair
pouartie in vardlie guddis, sua thay quha ar
rache in gude varkis may supplie zour pouar-
tie thairin, sua that according to the maist
expres vord of God, ve sould navyis doubt,
bot that the paneul induring of the martyrs
and vther halie men may be applyit vnro vs,
and fulfill that quhilk inlakis of our satisfac-
tion. For euin as the Eey dois se not onlie to
the self bot the hail body as it is ane member
of the same, sua as ve ar all mēbers of the kiik,
the varkis of euerie ane, ar proffitable to vt-
hers. As to zour last obiection, I maruel gret
tumlie hou ze ar sa forzetfull of zour self as to
admit manifest cōtradiction, for at sum tyme
ze deny altogither that efter the syn is re-
mittit, thair be ony temporal payne quhilk
sould be sustinit for it, and nou ze affirme
that ve sustine al trublis and pane for the O-
riginal syn, quhilk ve contract of Adam. I
ansuer thaifore, that seing be baptisme, thruch
the merit of Christ al our synnis ar alluterlie
aboleist, sua that be the iustice of god, ve

ar obleist to na satisfaction for the same,
and verie monie sustinis gretar pane tem-
poral, nor thair synnis deseruit efter grace
ressauit in Baptisme, as is manifest in the
halie martirs quha for confession of the na-
me of Christ sufferit al kynd of tormentis
that could be deuysit be infidel Princis: heirof
it is euident that thair paneful induring of
troubillis may be applyit to supplie the
satisfactione of vtheris.

OF THE VARKIS OF SVPE-
REROGATION. CHAP. X.

M.

Q What dois thou call ane vark of Supereroga-
tion?

B. It is that quhairto ane man is not obleist
and gif he leue it vndone he incurris not the
syn of omission, or neglecting his bund deu-
tie, as the vark quhilk Christ gaue the zung *S. Math.*
man counsal to do, saying: Gif thou vald be ^{19.}
perfit, sell al thaj thingis that thou hes, giue ²²
thame vnto the pure. Cum follou me, and ²²
thou fall haue ane theasor in heauin. And
the passionis quhairof S. Paul vryttis in this *1. Coloß.*
maner. Nou I reiose in my afflictions for zou ²²
and I supplie in my flesch that quhilk inlai- ²²
kis of the afflictions of Christ, for his body
quhilk is the kirk. And it is maist certane,
that the Sanctis and martyrs sufferit monie
and gret afflictions to the quhilk thay var

C iij

OF SUPEREROGATION

nocht obleist as S. Paul testifeis of him self; that he vas not obleist to indure the paynis, and laubour to vyn his meat be the vark of his auin handis, quhilk notuithstanding he did villinglie indure. Sua quhither ze vil or not ze man confes sum varkis of supererogation: I agrie indeid in that, that amang zou, quha callis zour selfis ministers of goddis vord, thair is na varkis of supererogation, except it be to vissie all the bancattis that ar maid in the tounis, quhair ze ar, to the quhilk ze ar, not obleist be the command of god.

Albeit the phre people that in the mean tyme deis of hungar hes litill vantage of siclyk supererogation.

M. Is it not blasphemie to say that Christis passion is not sufficient for the synnis of the varld, and that it inlaikis perfection?

Heb. 5.

B. Quhen hard ze euer ony Catholik man say that the passion of Christ is not sufficient? This is zour maner quhairby ze vse to deceaue the people. Thairfore I say vnto zou that the passion of Christ is sufficient, not onlie for ane varld bot for ane thousand: zea not onlie his passion bot the leist drop of his blude. zit I say lykuyse vith S. Paul that he is onlie the caus of saluation to thame quha obeyis his commandimentis, and quha conformis thame vnto him, sua that his passion auaillis not bot to thame, to quhom it is applyt be sik meanis as he hes apoynted. As to

the present mater his satisfactiōe is applyit vnto vs, and maid ouris quhen ve conforme our selff to him, to thoill and indure vith him, to the end, as sayis S. Paull that ve may ^{1. Tim. 2.} in lik maner be glorifeit vith him. Thairfoir sayis the halie Doctore prosper mening of ^{Prosper in sent.} the passiōe of Christ the coup of immortalitie is preparit to al men, bot it is profitable to thame onlie quha drinkis of the same.

OF THE FASTINGIS OF THE

K I R K.

C H A P. XI.

M.

ZE that ar Papistis forbiddis meattis quhilK God hes created for the sustentatione of man, aganis the expres vordis of Christ, quha says that na thing, ^{Matt. 19.} quhilK enteris in the mouth fylis the saull, and of S. Paull quha affirmes that na thing aucht to be refused quhilK is tane vith thankis geuing, and thairfoir ^{1. Tim. 4.} he propheceis of Zou maist cleirlie, that in the latter dayes thair sall ryse vp men, quha sall forbid meattis quhilK God hes created, quha is doctrine he callis, the doctrine of the deuillis.

B. I metuall that ze ar noth eschamed to fol-
lou the fustoppis of Iouinianus, and vtheris
cōdemnit heretikes: sen Iouinianus as vitnes-
fis S. Hierom vreittand aganis him did obiect ^{Hier. lib.}
that sam argument to the Catholiques in tha ^{1. contra}
dayes quhilK presentlie ze obiect vnto me, ^{Iouinian.}
ze the Manichæanis to coloure thair auin per-

OF THE FASTINGIS OF THE KIRK

*Aug. Lib.
30. contra
faust. cap. 5
¶ 6.*

*Amb. in 4
cap. preoris
ad timot.
Chrysoſt
ibidem.*

Rom. 14.

Tit. 1.

2. Co 6. r.

uerſed and vicked doctrine, vſed alſo aganis
S. Auguſtine and vther Catholiques that ſam
ſelf argument as vitneſſis S. Auguſtine aganis
fauſtus the Manichæane. I vill thairfoir anſuer
to zou na vther thing bot that quhilk Augu-
ſtine, Hierom, Ambroſe, Chryſoſt, and vther
ancient doctoris hes anſuered befoir me, that,
that place of S. Paul aucht to be vnderſtād aga-
nis the Marcionitis, Tationitis Manicheanis
and vther heretikis, quha did forbid meattis
becaus thay var vnclene of thair auin nature,
and created nocht be God bot be the deuill
as thay affirmeid. And thairfoir S. Paull callis
this the doctrine of the deuill, and affirmes
that God hes created all meattis, and that all
the creaturis of God ar gud, and vreittand to
the Romanis I knau and am perſuadit be the
lord Ieſus, that thair is nathing vnclene of it
ſelf, and vretand to Titus, all thingis ar clene
to thame that ar clene. Sua that the mening
of S. Paul is that it is ane peruerſed and vicked
doctrine to abſtene from meattis as gif thay
var vnclene, or defylit in thame ſeluis, or crea-
ted be the deuill, as the Marcionitis and Ma-
nichæanis maiſt planelie affirmed. Bot to ab-
ſtene from certane meattis noth becaus thay
ar euill of thame ſelfis, bot for faſting peniten-
ce and dantoning of the fleſhe it is nauyſe
condemnit be S. Paull, bot gretumlie appro-
ued be him, and be all the prophetis and halie
men quha euer hes flouriſhed in the kirk of
Chriſt. Of the quhilk S. Paull ſayis that ve ſuld

behaue our selfis as seruandis of God in me-
 kill patience, and afflictionis, in fasting, and
 sua furth. And in the actis of the Apostlis, it is
 commandit be the Apostlis thame selfis that
 the gentiles quha var conuerted to the fayth
 suld abstene fra certane kyndis of meatis.
 Thairfoir sayis S. Augustin, Christiani nō here
 tici sed Catholici, edomandi corporis causa,
 propter animam ab irrationalibus motibus
 amplius humiliandam, non solū à carnibus,
 verumetiam à quibusdam terræ fructibus ab-
 stinent, vel semper sicut pauci, vel certis die-
 bus, atque temporibus sicut per quadragesi-
 mam fere omnes, vos autem Manichæi ipsam
 creaturam negatis bonam, & immundam di-
 citis, & quod diabolus carnes operetur ex fœ-
 culentiore materia mali. The Christianis sayis
 he, nocht the heretikis, bot the Catholikis to
 dantone thair bodie, and to vithdrau thair
 mynd from vnressonabill motionis, abstenis
 noth onlie from fleshe, bot from sum fructis
 of the erd also, ather ay, as aye seu number, or
 at certane tymes and vpone sett dayis, as al-
 maist all men in he tyme of lenterne, bot ze
 quha ar Manichæanis denyis that the creatu-
 re is gud, and sayis that it is vnclene, and that
 the flesh is maid be the deuil of the grosest
 pairt of the mater of euill. And a lytill estir
 he sayis, thair is ane greit differēce betuix tha-
 me quha abstenis from meattis for ane halie
 significatione, or the chastising of the bodie,
 and thame quha abstenis from meattis quhilk

*Act. 15.**Aug. lib. 30
Contra
faust cap. 5**Aug. ibi.*

OF THE FASTINGIS OF THE KIRK

God hes created, saying that God hes noth created thame, for the quhilk caus, that is the doctrine of the prophetis and Apostlis, bot this is the doctrine of leing deuillis. Heirot euerie man may persaue that this place of scripture is alluterlie peruerterd be zou, and falslie applyit to the Catholique kirk, quhilk neuer did forbid onie kynd of meate as gif it had bene euill, and defylit of the self. Considering that quhilk is forbiddin vpon ane day vsis to be eattin vpon ane vthir, bot forbiddis certane meattis for the dātoning of the fleshe, that ve may be mair abill to prayeris and vther godlie exerceilis. For the quhilk caus as vreitis S. Basil quha euer hes excellit in onie kynd of verteu, thay haue bene mekill geuin to prayer, fastig, and dātoning of thair fleshe. Experience prouis the same of S. Iohne the baptiste and innumerabill vtheris, albeit zour halie Prophete Petrus Martyr is nocht eschamed to condem Basile, Gregorius Nazianzenus, and vther halie men becaus thay var mekill geuin to fasting, and dantonig of the fleshe, and var nocht of the flock of Epicurus with him and monie of zou, ministeris this day in scotland. ze may thane esilie persaue hou vranguilie ze obiect this place of S. Paull aganis me. And hou I for my defence haue all the learned and halie men that euer hes florished in Christis kirk. Zour vther obiectione that quhilk ēteris in the mouth fylis nocht the saul hes the lykvanitie, and calūnie cōioynitvithit,

*Basil hom.
de Ieiunio.*

*Petr. mar.
in 7. Iud.*

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sen na catholique hes euer reached that the fleshe dois defyle the saull, bot that the inobedience and breiking of the command quhilk proceidis out of the hairt, dois defyl the saull. As quhen Adame eated the Apill in *Gene. 3.* paradise, it vas nocht the apill quhilk defylie his saull, bot the breiking of the command. Thairfoir S. Augustine sayis ansuering to heretikis lyk zou. *Meminerunt Catholici omnia munda mundis, & non quod intrat per os coinquinat animam, itaque non reiiciendis generibus ciborum quasi pollutis, sed concupiscentiæ domādæ inuigilat omnis industria.* The Catholiques rememberis veill that all thīgis ar clene to thame quha ar clene, quhair for thay bestou nocht thair trauel on reiecting of kyndis of meatis as gif thay var vnclene bot onlie abstenes fra certane meattis to dantone and subdeu the fleshe and concupiscence of the sam.

OF THE SACRAMENT OF THE
altar, and reall presence of Christis bodie, and blude in the same vnder the formes of braid and vyne.

M.

Q*What is contined in that quhilk thou callis the sacrament of the altar?*

B. In verie deid and reallie the precious and glorious bodie of Iesus Christ our saluour,

OF THE REAL PRESENCE

vndir the forme of braid, and his blude quhilk was schied vpon the Croce vndir the forme of vyne, efter the vordis of cōsecratione deu- lie pronounced, quhilk noth onlie signifeis as the vordis of man, bot hes vorking pouar, in- safar as thay var pronounced be our saluour him self, and ar, or salbe deu lie pronounced be- thame quha hes lauchfull authoritie of him.

M. Thou appeirs to grond thy fayth vpon thay vordis (hoc est corpus meum) and dois nocht vnderstād that thay suld be tane figuratiuelie, as quhen Christ callis him self ane dur, or ane vay, and Paull callis Christ ane rok. And the paschall lamb is callit Pha- Exdo. 12. se or the pasouer, quhilk maneris of speiking may Matt. 26. nocht be tane, bot be ane figurat and sacramentall loquutione, euin sua (hoc est corpus meum) suld be in- terpret figuratiuelie as we do in our reformat Kirkis.

B. I am sorie to se the pepill deceauit be sik vane argumētis as ze vse, for the force of zour argument consistis in this, Christ is callit im- propir lie ane dur, Thairfoir quhē he sayis this is mybodie thir vordis suld be tane impropir- lie. The quhilk argument as onie man may esilie vnderstand, is of na strenth. Becaus vith lyk probabilitie the Arrian micht haue said, Christ is callit ane Rok impropir lie, thairfoir he is callit God impropir lie, and the Nestoria- ne micht haue argumented in lyk maner Christ is callit the vay impropir lie, thairfoir thir vordis. The vord is maid flesche, suld be S. Ioh. 1. tane impropir lie. Ze suld be eschamed to pro- pone sik ane sophistical argument in ane ma-

ter of sua grete consequence, considering that
 for our pairt ve haue the maist cleir and ex-
 press vordis of God This is my bodie: Sua gif *Math. 26*
 ze may not schau be als cleir and euident scri-
 pture that thay vordis suld be tane in aue im-
 propir significatione, it is ane thing aganis all
 reasone to mistrust the vord of God, and grūd
 our fayth vpon the consait, and brayne of ane
 mortall mā, as Zuinglius, or Caluin quha hes
 inuentit this neu glose and interpretatione.
 Mairatour gif ze vill consider all the circū-
 stancis of the text bayth befoir and behind,
 quhairof the treu mening of tha vordis
 suld be gathered, thair is na thing at all,
 quhairof onie sik motiue is offered vnto vs.
 For first Christ did abrogat the paschal lamb
 quhilk vas the figure of his bodie, and ful-
 filled that thing quhilk vas præfigurat Sua
 necessarlie according to his auin vordis, that
 quhilk he gaue to his disciples vas nocht the
 figure of his bodie as vas the paschall lamb
 bot his auin verie bodie. In lyk maner he did
 abrogat the figure of his blude quhilk vas in
 the auld testament, and institute the coup of
 the neu testament, quhilk he could not haue
 done giff in the coup that he gaue to his dis-
 cipillis, na thing had bene contened bot vyne
 cheiflie sen the blude of brutall beistis, that
 vas in the auld testameut did mair perfytlie
 represent the blude of Christ nor vyne can
 represent the same. Secundlie this vas the last
 thing quhilk Christ befoir his death vas vill-

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ling to recommend vnto his bestboloued
discipilles, and quhilk he vald thay did in re-
membrance of his deth and Passion quhil
his cumming agane to iuge the hail varld,
sua he did speik maist cleirlye and planelie
vnto thame as al men vsis to do, quhen thay
ar to declare thair latter vill, quhilk Christ
as he forknen all thingis to cum, and louit
his disciples maist tenderlye, vithout al doubt
hes done at his depairring, to the effect that
the Apostlis micht mair euidentlie knau his
latter vil, and na contention nor stryf ryse
amang thame thairanent, quhairby ony of
thame micht misknau the same, The ma-
ter being of sa gret importance to all men as
it is: for experience it self teachis quhat debait
is rissin sen ze haue begun to interpreit his lat-
ter vil of zour auin brayne, be ane figuratiue
loquntion, and hes put the varld in sik per-
plexite, that ane gret pairt thairof is in doubt
of the same. And it is impossible that euer
ony resolution may be tane thairin, except
that it be laid for ane ground that the vordis
may not be tane bot in the proper significati-
on, for vtheruise it vil euer be doubtsum gif
thay sould be tane properlye or improperlye,
And sua ve vill neuer haue ony assurit reso-
lutiō thairof, quhilk is aganis baith the prome-
is of Christ, and the loue and cheritie quhilk
he bearis to his kirk. Thridlie Christ in the
latter supper, did institute ane of the maist che-
if and principal mystereis of our faith and re-
ligion

ligion, bot the mistereis of our faith, as thay
 sould be beleuit be al men, sua aucht thay to
 be declarit in maist cleir and plane vordis
 vtheruise the vordis being obscure (as thay vse
 to be in figuratiue loquutions, ve vald euer be
 in doubt quhat ve sould beleue, considering
 thruch the obscuritie of the vordis euerie
 man vald drau thame to his auin phâtasie and
 opinion. And thairfore as obseruis S. Augusti-
 ne, quhē ony misterie of our faith is proponit
 be ane figuratiue loquutiōn, in vther places
 of the scripture it vsis to be declarit in maist
 cleir and plane termes. Zit as concerning this
 misterie ve find na sik declaration bot sa oft
 as the scripture makis mention thairof, ve
 find it euer callit the bodie of Christ, and ne-
 uer ane figure or bare signe of his bodie. Four-
 tlie, quhensoeuer ony commād is geuin in the
 scripture as Augustine, and vther vrytters ob-
 seruis, it vsis euer to be declarit in plane and
 proper termes: for gif it var obscure, that
 thing quhilk is commandit could not eselie
 be knauin, and consequentlie vald not be ful-
 fillit: Bot Christ in his latter suppar, gaue com-
 mand to his Disciples to do that thing quhilk
 he did, sua it behouit thame to vnderstand the
 vordis of Christ, according to the proper sen-
 ce and signification of thame. I pretermitt ma-
 nie vther thingis that seruis grettrumlie to the
 same purpose: as that our saluour Christ did
 lift vp his eyis to the heauin and gaue thankis
 to his father for the gret benefeit that he vas

*Augu. de
 doc. christ.
 lib. 3.*

Matt. 26.

Marc. 14.

Luc. 22.

Ioan. 6.

*Augu. de
 doct. (bro
 sti libr. 3.*

Matt. 26.

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to giue vnto the varld. Bot gif he had not ge-
 uin his body, it had bene na vnaccustomat be-
 nefeit: zea Manna, quhilk was geuin to the fa-
 thers of the auld testament, was ane gretar be-
 nefeit, nor ane pece bread, gif he gaue na vther
 thing to his Apostlis as ze allege: zea he had
 abrogat ane maist excellent and perfyt figure
 as was manna and the paschal lambe, and in
 place thair of had ordanit ane vther figure
 mair obscure, and of les perfection, quhilk is
 aganis the nature, qualitie, and cōditio of the
 neu testament, it beand the veritie, & the auld
 testamēt the vmbre and schaddou onlie. And
 thairfore that ve sould haue na doubt in this
 heauinlie misterie, as thai thingis quhilkis of
 thame seluis apperit to be verie hard and in-
 credible, and var of gretest consequence, vsit
 to be promeit before to dispose men to faith
 and to the ressaing of thame, quhen thay
 sould be offerit, sua Christ promeit to his Di-
 sciples that he sould giue thame his bodie to
 eat, and his blude to drink, quhilk promeis he
 fulfillit in his latter suppar, quhen he said (this
 is my bodie quhilk is geuin for zou) Declai-
 ring thairby that it was not ane figure of his
 bodie bot his treu bodie, as it was not the figu-
 re of his bodie that deit on the croce for vs,
 for this pronoume, hoc, or, hic, quhen it fol-
 lous vpon ane promeis of God, it declairis
 the Reall exhibition, and representation of
 the thing promeit be God, As quhen the fa-
 ther of heauin said: (Hic est filius meus dilec-

Exod. 16.

S. Paul.

2. Cor. 3.

S. Paul.

Heb. 10.

S. Ioan. 6.

tus: quhilk signifieis the treu exhibition of the sone of God as he vas promiseit to the fathers. And sua be reason Christ promiseit that he sould giue his bodie to be eatin, quhen he sayis. (Hoc est corpus meum) He declaris the Reall exhibition of his bodie. Consider ze vith zour selfis, gif he had geuin onlie ane morsel of bread to his Disciples, gif it had bene necessar to haue promiseit this afore hand, or gif it had bene ony gret misterie, quhilk he had left vnto vs in the latter supper: To conclude for my pairt I haue not onlie the plane vordis of Christ, bot also the vniuersall consent of all ancient vrytters, quha being mair nar to Christ and his Disciples, nor ze, hes vnderstād the meaning of his vordis better nor ze may be abill to do, as thay quha ar neirar the sone, resauis greater influence thair of, nor thay quha ar farder fra the same.

M. Thou leis in that point, and thou can not be abill to schau ony Doctor before Thomas, and Scotus that ever defendit that opinion.

B. Iustine martyr, quha vas afore Thomas and Scotus ane thousand zeris and mair teachis in maist plane termis, that euin as Christ had flesch and blude, sua he gaue his flesch and blude to his Disciples. And Irenæus in lyk maner: that be the coniunction of the bodie and blude of Christ, vith our bodeis, the same rysis to immortalitie according to Christis vord in the 6. of S. Iohne: he that eittis me shall leaue be me and I shall rais him vp on the latter

S. Ioh. 6.

Iustin.

apol. 2.

ad Anton.

Iren li. 4.

contra hæ-

res. ca. 32.

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*Tertul. li.
4. contra
marcion.*

*Cyprian.
serm. 5.
de lapsis.*

*Gregorius
nyss. in ca-
tach.*

*Cyrl. ca-
tach. 4.
mysta.*

*Ambro. de
in qui
myst. mita.
c. 9. Hyla.
8. de trini.*

day: In the quhilkis vordis he attributis the force of the vpryng of our bodeis to immortalitie, to his body quhilk ve eit. And Tertullian aganis the marcionitis prouis that Christ had ane treu body, and treu blude, becaus according to his auin vord he gaue his body and his blude to his disciplis in the latter suppar. And S. Cyprian sayis that not onlie our fauldis, bot euin our mouthis ar sanctifeit be the bodie and blude of Christ. And Optatus Mileuitanus for that caus, callis the altaris the seat of the bodie and blude of Christ. And Gregorius Nyssen. Euin as the meat quhilk ve eit is chaingeit in our flesch thruch our natural operation, Sua be the vord and operatio of God the breid is chaingeit in his body. And Cyrillus Bischop of Ierusalem, vnder the forme of Breid the body of Christ is geuin, And vnder the forme of vyne his blude. S. Ambrose: the bodie that ve cosecrat in the sacrament is the body that is borne of the vergin, And that same flesch quhilk vas crucifeit for vs and bureit. S. Hylare, of the veritie of the body and blude of Christ thair can be na doubt sen he hes said, It is his flesch and his blude. And thairfore be the participation of this sacrament, ve ar conionit vith Christ not onlie be faith and chetitie, bot also naturallie and corporallie. And Cyrill Bischop of Alexandria vryttand aganis Nestorius, quha affermit that Christ vas onlie man and not God, be this sacrament prouis that he is baith God

and man, Becaus his flesch quhilk is geuin to vs to be eatin, could not quickin vs gif it var onlie the flesch of ane man, not conionit with the diuinitie, according to Christis auin saying *S. Ioan. 6.* The flesch proffetis na thing, it is the spreit that geuis lyf. And concludis as afore did Hy- larius, that ve ar naturallie and corporallie cō- ionit with Christ, And thairfore Chrysost. cryis with a gret exclamation, O miracle! O gude- nes of God! he that sittis at the richt hand of the father in that self same moment is tuichit be the handis of men, and geuis him self to be eit in be al thame that vil resauie him. The rest of the doctors confermis the same, quhair of ze may reid Garetius ane Catholik vryttar, quha hes collectit the testemoneis of cheif Catholik vrytters quha hes florishit sen Christ vnto thir dayis.

*Chrysost.
libr. 3. de
sacerd.*

M. As to Your doctoris ve man examine thame be the tuichestaine quhilk is the vord of god, Thair- foir let vs not depairt from goddis vord, Nou thou may noth deny bot thir vordis quhairbie Christ spa- ke of his blude saying This coup is the neu testament, in my blude, suld be tane as ane figurat loquutione, for thou may nocht say, that the coup is propirlye the neu testament, sua euin in lik maner, thir vordis this is my bodie, ar to be vnderstand as ane figurat loquutione.

B. giff ze vill examine the vrittinis of the fatheris be the tuichestane, ze man proue zour selfis to be fineuris, lapideris, and gold- smythis, and declair at quhat maisteris ze

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learned your craft, for euery man hes not that skill suppose he haue the tuichestane to examine the treu gold, bot he quha maid you gouldsmithis in this cace, maid lykryse souters schipmen, Attour gif ze vil tak vpon you to examine the vittingis of the fathers be the tuichestane, Do ze not think it als resonable that the Fathers examine your opinions be the tuichestane, quhilk thay haue done before ze var borne, and condēnit you all for heretikis. Bot to cum to your objection ze sould haue schauī that Christ callit that quhilk was in the chalice, his blude be ane figurat loquution, and then ze vald haue prouin sum thing: Bot sen ze can not schau this of ony place in the hail scripture, your reason is impertinent: becaus albeit the chalice is tane improperlie for that thing quhilk is contenit thairin, zit the blude is tane properlie, and according to that quhilk I spak before, this figurat loquution (This coup is the neu testament in my blude) is declarit be ane proper, and plane loquution baith be S. Marc, and S. Mattheu, this is my blude quhilk salbe sched for you and for manie. And sua the chaleis is callit the neu testament in Christis blude, becaus it contenis in it the blude of Christ, quhilk is the blude of the neu testament. And thairfore of that figuratiue loquution ze sould rather haue gatherit that the treu blude of Christ is in the chalice, my reason is, becaus that na vther reason maj be geuin, quhy the chalice sould

Marc. 14.

Matt. 26.

be callit the neu testament in the blude of Christ, bot that it contenis in it the blude of the neu testament, for gif it contene na vther thing bot vyne, as ze allege, it could not be callit the coup of the neu testament, mair nor the coup quhairin vas contenit the blude of beistis that vas ane figure of Christis blude could be callit the coup of the neu testamēt, quhilk is ane gret blasphemie, and makis Christ inferior vnto Moyles, and derogatis to the estait ad perfectiō of the neu testamēt: zea quhilk is maist horribill of all, makis Christis vord to be fals, quha in place of the blude of the auld testamēt and of the coup quhilk cōtēnit the same, assurit his Disciples that he did giue thame his auin blude in cōfirmation of the neu testament. And this may be maist cleirly prouin of the vordis following. Becaus he sayis that this coup quhilk he gaue, sould be sched for vs, and in na vther meaning the coup maj be sched for vs, bot becaus that quhilk is in the coup is sched for our synnis, sua gif that quhilk vas sched for the remission of synnis vas his auin blude, it follouis necessarlie that it vas his auin blude quhilk vas in the chalice: the quhilk argument is sa cleir and manifest that zour paraclet Theodore Beze is constrainit to deny this pairt of the scripture, and to say that it vas eikit to the text.

M. Quhill as thou grantis the Real presence of Christis bodie in the sacrament thou vilbe compellit to deny the article of the beleif anent our maisters sit-

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*ring at the richt hand of the father, quhilke of this
then wil thou afferme sence thay mai not bayth be
treu.*

B. Insofar as ze refer the sitting of our halie
saluatoris bodie at the richt hand of his father,
to ane disposition of place, and corporal situ-
atiō as ye haue in the earth, zour blind imagi-
nation in that behalf proccidis of zour stupe-
id ignorance, as thocht god the father, quha
is ane maist simple spreit, had ane richt or left
syd, or ony fleschlie hand lyk vnto mortal
men. Quhairfore gif ze wil to auoid this in-
commodite, expone the article of the beleif
concerning his sitting at the richt hand of
the father, of the honor quhairunto Christ
Iesus in his manlie nature is exaltit, It is ane
better argument: Christ is at the richt hand
of the father, thairfore he is reallie present
with men, norisching thame be participation
of his glorious bodie to immortalitie, nor
be the vrangus exposition of this article to
collect the cōtrar. Bot becaus ze haue brocht
me in remembrance of the beleif, I sall
schortlie be inductiō proue that the fals pro-
phetis of zour deformit kirk, denyis all the
articlis heirof. And first of all quhill as ze
giue na credeit to the faithfull men, quha
haue vrittin the miraculis that god hes vrocht
be his halie sanctis for confirmation of the
treu faith sen the first fundation of the Chri-
stian religion: And siclyk quhil as ze doubtr,
hou may our halie saluatoris precious bodie

be reallie present in the sacrament, and in heauin at anis, or the accidentis consist vithout actual inherence, quhilkis ar als credible, as that god hes maid the heauin and earth of na thing, quhat do ze vther bot deny god to be almichtie, makar of heauin, and earth?

As to the secund persone in diuinitie concerning his assumption of manlie nature, quhil as ze beleue not the halie kirk saying: that our saluor was borne vpon the tuentie fyue day of December, I vald glaidlie vit at zou, giue ze beleue he be borne or not, and gif ze vald say that he is borne, Be quhat moyen knau ze or may knau the same, bot be thame quha sayis that he was borne on sik ane day, quha as thay giue testimonie that the buikis of the neu, and auld testament ar canonik, quhairin it is writrin that he was borne: siclyk thay afferme constanlie as thay haue resauit of thair fathers, that he was borne vpon the tuentie fyue of december, sua quhil as ze dout on this, and lyk infidel paganis callis in controuersie, quhither he was borne in symmer or vynter, geuand the people occasiō to suspect, that thay ar bot fablis quhilk ar spokin of his Natiuitie, thairby taking away the memorie of the same from zour miserable Disciples and voful flock, ze deny altogether the secund article of the beleif.

Theodore Beze quhais sayingis ze resauce as *Beze a contra Erant.* oraclis of the halie ghaist, affermis planelie that Christ was borne of his mother as vther

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childrene ar borne of thair mothers quha ar
na virgenis, sua that in his birth the integritie
of his mothers virginite vas not conseruit.
Quhat is this vther bot to deny that Christ
vas borne of the virgin Marie?

Quhair as the vildome of the halie ghaist
in the kirk, appointit four cheif festual dayis
quhairby the people of god micht be retenit
in obedience, and confession of thair faith a-
nent Christis Natiuirie, Passion, Resurrection
and Ascension, ze brekers of al gude and god-
lie constitutions refusand the obseruation of
thir dayis makis plane protestation that ze
beleue not thir articlis, be reason all Christi-
ans sen the Apostlis dayis quha beleuit the
same, neglectit not the obseruation of thir
halie dayis, as vitneffis the halie martyr Igna-
tius Disciple of S. Iohne the Euangelist, vryt-
tand to the Christian people in ane of his epi-
stlis: [Festiuitates ne spernite,] neglect not
the keeping of the halie dayis.

*Ignatius
epist 4. ad
Philipp.*

Zour Idol Iohne Caluin in his catechis-
me, quhilk ze read our of zour pulpittis for
canonik scripture, denyis planelie that Christ
ester his death past down vnto hel, bot refer-
ris this article to signefie the agonie of death
quhairin Christ vas quhe he said: My god, my
god quhy hes thou left me?

As to iugement on the latter day, quhil as
ze deny baith meritorious varkis, and frie vill
ze haue left na place thairto atall: Becaus the
forme of iugement pronúcit be our saluour

aganis the vicked for thair demeritis vilbe: " Depairt from me vnto the fyre of hel, that " is preparit for the Deuil and his angellis. *Matt. 25.*

Quhilk sentence could not iustlie be pronūcit gif synners had not frie vil, quhairby with the assistance of grace thruch Christ, frelie offerit to euerie man, and vilfullie reiectit be euerie condemnit persone, thay micht haue escheuit the synnis, for the quhilk thay demereit to heir this feirful sentence of condēnation.

To cum to the last pairt concerning the halie ghaist and Catholik kirk, ze deny the same maist impudentlie, quhil as ze spulzie the halie ghaist of his principal operation, quhilk consistis in the gouernement of the kirk, and instructiō of the general conceilis of the kirk, in making definition of the treuth and declaration of fals doctrene, sua that thay maj not erre, for ze teache that the general conceillis hes errit, And siclyk denyis, that the kirk of our saluour Christ is Catholik halie and visiblie vpon the face of the earth.

As to the communion of Sanctis, and lyf eternal, quhil as ze teache that the prayers of the blisset vergin Marie, of Sanct Michael, of S. Petir. S. Paul, and al the glorious Angellis, and sanctis proffittis vs nathing quhat place haue ze left to the communion of sanctis, or ony lyf efter this?

Ze deny inlyk maner the remission of synnis quhil as ze obstinatlie defend that the

OF THE REALL PRESENCE

syn is neuer remouit in verie deid be grace thruch Christ applyit to vs be administration of the sacramentis, bot onlie not imputit.

And last of all infasar as ze deny the Reall presence of the glorious bodie of Christ Iesus in the sacrament, and Consequentlie the reall coniunction of our mortal flesh with the immortal bodie of our saluor, be taking away this ordinar meane appointit be god, quhairby our bodeis may ryse agane, nather may ze beleue the resurrection of the bodeis to immortalitie, nor hoip for ony sik benefe- it. Quhairfore it is maist manifest that in verie deid ze deny all the articlis of our bele- if, to zour auin condēnation, albeit ze vald appeir to confes thame in vord.

Blacuod. Zour doctore Augustine exponing the dra- me of Pharao quhair of mentione is maid in Genesis vitneffis that thir tua places of scripture (Septem
Gen. 17. spica, septem anni sunt) and (hoc est corpus meum)
Matt. 26. ar figuratiue loquutionis, hou than may thou defend the reall presence of Christis bodie in the sacrament, gif, as heir planelie vitneffis Augustin, quhais do- trine ze imbrace, the vordis be nocht tane in the pro- pri significatione.

B. Ze cite S. Augustine maist falslie, becaus na sik thing is to be fund in him as ze allege. The first that euer exponit thir vordis of the scrip-
Matt. 26. ture (this is my bodie) be the vthir place (the
Gen. 17. seuin stalkis ar seuin Zeiris) vas zuinglius quha sayis that hauing ane greit desyre to expone tha vordis (hoc est) this signifieis, and finding

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this expositione to be verie hard, that ane Angell appeirit vnto him, bot he kneu not quhidder he vas quhyt or blak, and said to him, feir not, and proposed the vther place of scripture (the seuin stalkis ar seuin zeiris) that is, signifeis: sua in lyk maner (this is my bodie) aucht to be interpret this signifeis my bodie: And thaireftir he had na feir, bot proposed bauldlie vnto all men this neu glose, that he had resaued from the hand of the angell, euin as Mahomet ressaui his Alcoran from the hand of God. I remember that S. August vreittis of ane callit Vincentius ane Priscillianist quha affirmir in lyk maner that ane Angell had a-peirit vnto him, and learnit him the richt interpretatione of the scripture, to quhom he ansuerit vith S. Paull, that albeit ane Angell of heuin reueill onie thing attour that quhilk is preched, ve aucht not to beleue the sam. Bot that ze be eschamit to cite S. Augustine in tymes cumming, I vil propose vnto zou thre, or four places maist cleir, and manifest for the confirmatione of the treu, and Catholik doctrine. The first is, out of his expositione of the threttie thre Psalme, quhair he sayis that suppose it be impossibill that onie mortall man beir him self in his auin handis, that Christ notuithstanding buir him self in his auin handis, quhen he said (this is my bodie:) gif he bure onlie ane figure of his bodie as ze allege, euerie man micht haue done alsme-kill as he: The secund is vpone the nyntie

*Zuingli. id
subsidiis de
cena domi
ni.*

*August
contra vin
cent.*

*S. Paul.
gal. 1.*

*Aug. in
ps. 33*

OF THE REALL PRESENCE

*August in
psal. 98.*

*Aug. lib. 3
de trinit.
cap. 10*

*Aug. lib.
20 de ci-
nit. Dei.
cap. 17.*

aucht Psalme, quhair he sayis that Christ left
vs that same self flesche, quhairin he valkit
in this varld, and that na man eitis of that
flesche except first he adore the same. The
thrid, is in the thrid buik of the Trinitie, qu-
hair he vryttis in this maner: gif it var propo-
nit to ane chylde be sik autoritie as he be-
houit to beleue, quhais bodie and quhais blu-
de ve rak in the Sacrament, gif the chylde had
neuer vnderstand in quhat maner and liknes
Christ had apperit in the earth, he vald beleue
assuritie that Christ had appeirit in sik for-
me as he is schauin in be the handis of the pre-
ist, and that it quhilk is in the chalice, had
sprung out from the vourd of sik ane bodie.
The fourt is in the tuentie buke of the Citie
of God, quhair he sayis that the bodie of
Christ, quhilk is nou offerit in the sacrifice of
the kirk, and geuin in the sacramēt to all quha
resauis it, vas præfigurat be all the sacrifices of
the auld lau. Consider vith zour self gif the
sacrifices of the auld lau, var figuris of ane fi-
gure, and nocht of the treu bodie of Christ, I
micht cite monie vtheris gif I pleised, bot thir
ar sufficient to schau zour impudence: that al-
beit ze neuer red S. Augustine, zit ze ar nocht
eschamit to cite him in zour præchingis, and
impose tha thingis vnto him quhilk he neuer
thocht.

*M. Thair is na poynt of our beleif contrare the con-
clusiōne of ane demonstratiōne lyk vnto this, All na-
tural bodie is in ane propir place, and may not at anis*

be in ma nor ane, bot Christis glorious bodie is ane natural bodie, thairfor it is in ane propir place, and may not be in ma at anis, and consequentlie Christis bodie can nocht be in heuin, and reallie present in the sacrament at ane tyme.

B. Heirby al men may persaue zour deceat, that albeit ze allege that ze teache na thing, bot the pure vord of God, and also that zour doctrine is not groudit vpon natural reasonis, bot vpon the omnipotent pouar of God zit zour practique is aluterlie contrate, for nou to vithdrau men from thair faith, ze produce not the plane vord of god, bot as all men may se ane natural reason, inuentit be zour auin brain, quhilk ze call ane demonstratione, albeit in verie deid it be nane at all: sence the first and cheif propirtie of ane demonstratione is, that the propositionis thair- of be sua treu, cleir, and euident that na man indeuit vith the natural licht of yndirstan- ding, may deny the same, quhilk inlaikis in this zour demonstration: Becaus Aristotil him self prouis that zour proposition in this zour prætendit demonstration is fals, seing that the heauin quhilk is ane verie natural bodie is not contined in ane propir place. And it is als liklie that ane bodie be in diuers pla- ces, as that maj bodeis be in ane propir place, Bot ze ar compellit to grant that ma bodeis may be in ane propir place, vnles vith the he- retik Iouinianus ze deny that Christ vas bor- ne of his mother as of ane virgine. Vnles ze

SACRAMENT OF THE ALTAR

deny lykuyse that Christ come in, quhair his
S. Ioh. 20 discippillis var, the durris being close, as sum
of zour brethrene dois, quha affirmis that
Christ com in at the chimnay heid: And sua
ze ar constanit alsua to grant, that be the
omnipotent pouar of god, ane bodie may be
in ma places, this being na mair repugnant
at the lest to the groundis of natural philoso-
fophie: Considering euin as the philosophou-
ris teachis that euerie bodie suld be in ane
place, sua thay teache that euerie bodie aucht
to haue ane place æquall vnto it self, in sik
maner that the place be nather of les, nor ma-
ir capacitie, nor the bodie quhilk is contined
thairin: Bot be the omnipotent pouar of god
aboue nature ane bodie may be in ane les pla-
ce nor the natural dimensionis of it requiris,
S. Ioh. 20 as quhen tua bodeis occupeis ane propir pla-
ce, thay requirand of thair auin nature ane
mair place, quhairin thay may be compre-
hendit. Than be the lik pouar ane bodie may
occupie ane far greittar place nor the nature
of the dimensionis thair of requiris, quhilk is
na thing els, bot that ane bodie may be in mo-
nie places. Bot suppoise I vald grant zou the
propositione treu that euerie natural bodie as
natural, is in ane place, sua that it may not be
in monie, it seruis na thing for zour purpose:
Becaus Christis bodie is substatiellie present,
not contined in the sacrament as in ane place,
bot in ane incomprehensibill maner, in safar
Ioh. 6, as it is glorious, and conioynit vith the diu-
nitie

mitie, quhairbie it surpassis the maner and cō-
 ditione of pure, and natural bodeis: for sen
 the occupatiōe of ane place, euin according
 to the menīg of the philosophoris, is nocht of
 the nature or substance of ane bodie, vnles ze
 be infidelis, ze can nocht deny, bot God be his
 omnipotēt pouar may separat Christis bodie
 from the occupatiōe of ane place, it being
 onlie ane accident of the same. And gif ze
 ground all zour fayth on naturall reasonis, I
 feir that ze dout not onlie of this mysterie of
 the real presence of Christis bodie in the sa-
 crament of the altar, bot also of the Natiuitie
 of Christ of ane virgine: of the Resurrectiōe
 of thir sam self bodeis eftir thay ar resolved in
 dust: of the Trinitie of distinguished personis
 in ane indiuisibill substance of the Godheid,
 Becaus the lyk, ze strenthiar demonstratiōis
 may be brocht aganis the treuth of thir my-
 stereis: And this I can nocht prætēmit that ze
 gif me greit occasiōe to suspect, that be sic-
 lyk vther reasonis ze ar mouit paitlie to dout
 of the mysterie of the Trinitie. Becaus I neuer
 hard zou in onie of zour sermonis speik onie
 thing of that mysterie: sua that gif this verse
 Glōre to the father, and to the sone, and to the
 halie gaist var abstracted from the end of the
 psalmes, quhilk aucht to be done according
 to zour doctrine, sen ze admit na thing bot
 that quhilk is expreslie vreit in samonie
 bukis of the auld and neu testamēt as ze pleise
 to admitt: And this verse vas nocht adiected

E

OF THE SACRAMENT OF THE ALTAR

*Platina in
vitis pon-
tificum.*

be the vtryttar of the psalmes, bot be the paip
Damascus sensyne, I dout not bot ze suld alto-
gidder glaidlie forzer this mysterie.

OF THE TRANSVBSTANTIA-
tione of the breid, and vyne in the bodie and blude
of Christ Iesus.

C H A P. X I I I.

M.

THe scripture callis that quhilk is geuin in the
lordis suppar breid, as quhen Paull sayis, the
breid, quhilk ve brek, is it nocht the participati-
one of Christis bodie? And in the actis of the Apostlis it
is writtin, that the saythful did perseueir in the brei-
king of breid, and in vther sik places, quhy than af-
firmis thou vith the papistis, that the breid remanis
not, bot is changit in the bodie of Christ?

*S. Paul.
1. Cor. 10.*

Act. 2.

Ioan. 6.

B. Gif ze had conferred thir places vith vther
places of the scripture, ze vald haue fund maist
esilie ane solutione to zour obiectione, Christ
him self in the saxt of S. Iohne declairis in
quhat sens the name of breid suld be tane in
thir places alleged be zou, sayand, I am the
breid quhilk is cummit out of heauin, and
the breid quhilk I sall giue zou is my fleshe,
that salbe geuin for the lyf of the varld: for as
the maist commone and principal nuriture is
breid, sua the fleshe of Christ being the nuri-
tur of our faulis, and bodeis to immortalitie,
is callit breid be him self. Efter the quhilk
maner of speiking his Apostlis, and the Euā-

gelistis callis also his fleshe, breid. And thair-
 toir, as quhen Christ said I am the breid, qu-
 hilk is descēdit from heauin, it follouis nocht
 that he vas corruptibill or material breid, sua *1. Cor. 10.*
 quhen in the scripture his fleshe is callit breid, *Act. 2.*
 as in the places alledged be zou, it follouis
 not, that the vord signifeis corruptibill or ma-
 terial breid, becaus efter the maner of spei-
 king of the hebreuis, quhilk Christ and his
 discipiles follouit, quhatsumeuer nuriture, in
 the hebreu toung is callit generalie *οὐλ*, that
 is breid, sua, as ze may esilie persauie, zour ar-
 gument is of na strenth, ze the scripture it self
 geuis vs ane sufficient argument that thaj
 zour alleged places suld nocht be vnderstand
 of material breid, seing S. Paull sayis that the
 breid quhilk ve brek is the communication
 of Christis bodie, gif it be material breid, it
 may not be the communicatiōe of Christis
 bodie, And in that same place ve ar all ane
 breid, and ane bodie, quhasoeuer ar maid par-
 ticipant of ane breid, and ane bodie. Quhair of
 it follouis that the self same breid and body is
 geuin to vs all, vtheruise ve could not be ane
 breid and ane bodie mair be the participation
 of this sacrament, nor be the eitting of com-
 mone breid, quhilk is expres aganis the me-
 ning of S. Paull. sua gif it var ane material
 breid that same self could not be geuin to vs all,
 as ze that ar heir in Ediburgh ressaues not that
 self same breid in zour cōmunion, quhilk thay
 ressaue that ar in Sanctādrois ze amang zour

OF TRANSSVBSTANTIATION

selfis euerie ane of zou ressauiis his auin morsell of breid, Bot ve quha ar Catholikus according to sanct Paulis doctrine ressauiis all that same self breid, that is that same flesch of Christ quhilk vas offerit on the Croce to mak satisfaction for the synnis of the varld, and sua ve ar all ane breid be the coniunction quhilk ve haue with the heuinlie breid quhilk is the bodie of Christ: for the quhilk caus vreittis the godlie and lerned doctor Chrysostom (Non sicut in vetere lege partem quidem populus, partē sacerdos comedebat, verum omnibus vnum corpus proponitur & vnum poculum) not sayis he as in the auld lau the pepill eated ane pairt of the sacrifice, and the preist ane vther, bot euerie man ressauiis ane hail bodie, and ane coup or chalice: Mairouer becaus Christ vas to giue his flesch in the place of Manna, quhilk amāg the Ieuis vas callit breid, he affermit that he vil gif thame another breid, not that he vas to giue thame ane material breid, bot according to the common maner of speiking that he vald giue thame ane nuriture mair perfyt ad excellent nor vas Māna, quhilk he declaris to be his auin flesch. Nou suppose I vald grant zou that thai places of the scripture sould be vnderstand of the material breid, zit ze var not nerar zour purpose, becaus according to the phrase of the scripture, quhen ane substance is chaingeit in another, it vlis to keip the name of the former substance, as quhen the vand vas turnit

Chr^s how
mil. 8. in
2. cor.

in ane serpent, the serpent neuertheles is callit
ane vand in Exod. quhair it is vrittin, that the
vand of Moyſes deuorit the vandis of the Ma-
giciēs. And Adam becaus he vas formit of the
dust of the earth, is callit dust in the scripture,
ſua be the lyk phraſe the body of Chriſt is
callit breid, becaus the breid is chaingeit thair
in. Thairfore baith the ſcripture and the fa-
thers of the primitiue kirk, to the effect that
this ſublime and heich miſterie ſould not be
prophanit be the Gentilis, in quhais handis
thair vrittingis nicht fall, vſis ſindrie tymes to
call this ſacrament breid, quhairby thay var
vnderſtand be the faithfull, and thair miſte-
reis var keipit hid and ſecreit from the infidel-
lis according to Chriſtis command. Caſt not
precious ſtanis before ſuyne. For the quhilk
caus S. Auguſtine oftymes in his ſermons vſis
this circumloquution. (Sacramentum quod
norunt fideles, the ſacrament quhilk the
faithfull knauis. (Et Chriſtus accepit in mani-
bus, quod norūt fideles &c.) And Chriſt tuke
it in his handis, quhilk the faithfull knauis,
And ſik vther maners of ſpeiking. Ze the gen-
tilis thame ſelfis be reaſon of this miſterie
quhilk thay vnderſtude to be amang the Chri-
ſtians, albeit thay atteinit not to the perſyt in-
telligence thairof, zit thay vſit to obiect vnto
thame that thay eat mennis fleſch, as amang
Vthers vitneſis Tertullian, and Iuſtin martyr,
Vthers did obiect that thay vorſchippit Ceres
and Bacchus, that is the goddis of breid and

Exod. 7.

Genes. 3.

S. Mat. 7.

S. Auguſt.

in pſal. 33.

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OF TRANSUBSTANTIATION.

*Augu. 18. cōtra Fau-
stum.* vyne, as witnes S. Augustine vryttand aganis
Faustus Manichæus: vthers as witnes also Au-
gustine for this caus vsit to demand at the

Aug. epist. 13. Christians, quhat ane God vas that, quhilk
thay feinzeit thame self to se in thair sacrificis
and assembleis? zea the Manichæas obiectit in

plane termes to the Christianis, that thay did
worschip breid and vyne. And vther siclyk ob-
iections var vsit, be reason of the gret profun-
ditie of this misterie, quhilk not onlie vas not
maid manifest vnto the gentilis, bot vas hid
also euin fra thame quha var callit Catechu-
meni, that is quha var techit and instructit in
the rest of the mistereis of the Christian reli-
gion, bot zit had not ressaueit the sacrament of
baptisme, for the quhilk caus it vas not lesum

*Augu. de
symhol. ad
cathec.* to thame, as witnes S. Augustine, Basile, Chri-
sostome, and vther anciēt vrytters to be pre-
sent in the kirk during the tyme of the sacri-

*Basil. lib.
de spiritu-
sāct. c. 37.
Chryso. in
liturgia.* fice, bot incōtinent efter the Euangel vas red,
before the preist did cum to the consecration
of the sacrament, the Deacon vsit to cry with
ane loud voce, (Exeant Catechumeni.) And S.
August. for the same caus spekand of this sa-
cramēt sayis: [nesciunt Catechumeni quid ac-
cipiant Christiani:] Thay quha ar callit cathe-
chumeni, knauis not quhat the Christians do
ressaue. Gif that quhilk Christ gaue to his dis-
ciples var na thing bot breid and vyne as ze

allege, aganis his auin expres vord, the Chri-
stians vald not haue trauellit samekle to haue
hid the mater from the gentilis, and infidel-

lis, and from thame quhavar instructit euin of
 the misterie of the Trinitie, and incarnation
 of Christ, as var thaj quha var callit catechu-
 meni, nor zit vald not haue geuin occasion to
 the gentilis to haue maid sik obiections to
 thame as thay did mak, nor zit vald haue tho-
 lit death, becaus quhē thay bure the sacramēt
 with thame thay vald not discouer it vnto the
 gentilis, considering it vald haue bene na mi-
 sterie at all. For quhat misterie is it to beleue
 that Christ gaue breid and vyne to his disci-
 ples, sen that is esilie done be euerie man, and
 ane thing sua esie of it self, that na man hes
 mister of gret faith to beleue it, bot to bele-
 ue that he hes geuin his auin bodie vnder the
 formes of breid and vyne, that is ane verie
 sublime and heich misterie, quhilk requyris
 ane gret subiection, faith and obedience vnto
 God, to beleue that thing quhairof ve haue na
 argument nor sensible persuation, bot rather
 apperis to be repugnāt to our sensis, and natu-
 ral vit, onlie becaus God hes spokin it. For the
 quhilk caus. S. Chrysosto. Ciril, Ambroise, and
 vthers exhorting vs to beleue the vord of god
 in this misterie albeit it appeir repugnāt to our
 sensis, becaus our sensis and vit may deceaue
 vs, say thay, bot his vord may not deceaue vs.
 sua sayis the halie vryttar Chrysostome. Sen
 Christ hes said, This is my body, let vs on na
 vyse dout, bot vith ane maist certane and assu-
 rit faith beleue that it is euin as he hes spo-
 kin. And Ciril sayis: sence he hes said. This

*Venerabi-
 lis Beda
 in martyro-
 logio.*

*Chryso. ho-
 mil. 83. in
 Matth.
 Cyril. lib.
 4. in Ioan.
 cap. 15.*

OF TRANSVBANTIATION

Ambr.li.6 is my blude, quha dar be sa bauld, as to doubt
de sacram. heirof, and say, that it is not his blude? hou,
cap. 1. maj ze then purge zour seluis of plane infide-

litie and atheisme, sen ze giue na credeir vnto
 goddis vord, bot in place thairof hes setfurth
 ane neu vord of zour auin, quhilk vas neuer
 acknaulegeit for the vord of god before zou?
 And hou maj ze purge zour seluis to be maist
 miserable and vnhappie men, quha perseuis
 me sa rigorousslie, becaus I Beleue the vordis
 of Christ to be treu, That is becaus he said
 (This is my body) I beleue that it is his bodie

*of the kin
 gus 3. chap.
 19.*

Exod. 16.

And euin as he did nurish Heliass the space of
 fourtie dayis with ane breid baikin vnder the
 Assis, quhil he come to the montane of god
 Horeb, And the Israëlitis with the maist pre-
 cious Manna, that raynit out of heauin, quhil
 thay come to the land of promission, sua I be-
 leue maist surelie that he dois nurishe the treu
 Christians with his auin precious body qu-
 hilk vas prefigurat be Manna, quhill thay cum
 to the land of promission, to vit the assurance
 of the lyfeuerlesting. This vas also prefigurat
 be the brunt offering of the Israelitis in the
 auld testament, quairof na thing remanit ex-
 cept the skin, to signefie that the hail substan-
 ce of the breid is chaingeit in Christis body,
 and that the skin onlie, that is, the exteriour
 forme and accidentis of the breid remanis.

5. Iohne. 2.

And euin as the first miracle quhilk Christ did
 vas the chaingeing and cōuersion of valter in-

to vyne, sua the last quhilk he did before he
was betraist, was the chaingeing and cōuersi-
on of breid in his auin body as be his auin
vord, and the vniuersal consent of the hail
kirk is maist manifest and cleir.

*M. Be quhat testimonie of scripture mai thou pro-
ue the transmutation of the nature of the breid, in
the substance of Christis glorious body?*

B. I vil produce thir inuincible argumentis
quhilk Sathan zour maister and ze sall neuer
be abil to refel. The first dois consist in thir
vordis: My flesch is verie meat, and my blude S. Ioan. 6.
is verie drink. This flesch and blude quhair-
of he speakis in thir vordis ar reallie geuin to
vs in this sacramēt, or ellis thay maj not be the
verie fude of our saulis. Bot thay may not be
reallie geuin in the sacramēt, gif the substance
of the bread, quhilk is bot corporal fude and
maj not nurish the Saul, remane vnchainge-
it, Quhairfore transubstantiation in this sa-
crament is necessar. The secund argument
consistis in thir vordis: As the leuing father
hes send, me and I leue be the father, euin sua S. Ioan. 6.
he quha eatis me, Sal leue be me also. Bot
the sone in diuinitie proceidis of his father in
sik sort that he ressaues his hail substance of
him, and is of ane indiuisible substance vith
his father: Quhairfore necessar it is, that be ea-
ting of this sacrament according to the mea-
ning of Christ, ve ar maid ane substance vith
his manlie nature, hauing our hail substance
of him in safar as it is immortal. The thrid ar-

OF TRANSUBSTANTIATION

„ gument is contenit in thir vordis, Not as
S. Ioan. 6. your fathers eatit Manna, and deit, for the
 difference assignit in this place consistis ather
 in the distinction of the nature of that qu-
 hilk is geuin in the sacrament of the altar, and
 the substance of māna that the ane hes pouar
 to aboleis death, quickin, and giue lyf: The
 vther had not the same: or ellis this difference
 is nane, Becaus gif the substance and nature
 of the sacrament be corruptible, lyk as the
 vnbeleuaris in the auld lau deit efter thay had
 eatin Manna, and the beleuaris leuit be faith
 onlie, and not be verteu of eating of Manna,
 sua sal ve say of thame quha citis Christis bo-
 dy, quhil as the contrar heirof is manifestlie
 prouin be this testimonie. The fourt is, that
 Christ quhen he tuk bread in his handis, he
 blissit it be thir vordis: (This is my body,) the
S. Matth.
26. quhilk blissing not being in vane, bot ha-
 uing efficacie and strenth to do that thing qu-
 hilk it signifeis, it behouis of necessitie that
 the breid be chaingeit in his body: Bot ze qu-
 ha acknaulegis na thing in this sacrament bot
 onlie breid, ar maist iniurious vnto Christ, ta-
 king away the verteu and strenth of his bene-
 diction. The fyft is that thir vordis. [hoc est
 Corpus meum] being tane in thair proper
 sense and signification as thay sould be, con-
 uictis necessarlie the transubstantiation of the
 breid in Christis bodie, becaus that this pro-
 noune (hoc) quhilk is demonstratiue of ane
 substance, sould necessarlie be referrit to that

substance, quhilk Christ gaue to his disciplis, that can not be the substance of breid, Considering it can not be treu: This breid is my body, Than it vas not breid quhilk Christ gaue to his Disciples, bot his auin body, and sua consequentlie, the substance of the breid remanit not. Quhairfore zour maister Calvin prouis necessarlie aganis Vestphalus the Lutheriā, that gif the bodie of Christ bein the sacrament, It can not be bot be ttransubstantiation. And the same is prouin be zour paraclet Beze aganis Hessusius, Mairouer I propose the vniuersal consent of thaj godlie Doctors quha ar resauit be all Christians sen the Ascension of Christ vnto this day, that this is the treu exposition of the vordis of Christ. Iustinus: Euin as Christ had flesch and blude, sua be his vord the breid and vyne ar chaingit in his body and blude S. Cyprian: The breid be the omnipotencie of god is changeit in the flesch. Cyrillus hierosolomitanus: Gif Christ being in Cana of galilie turnit the valter in vyne; hou can ve doubt bot in the latter suppar, he turnit the vyne in his blude, sen he said him self in his latter supper, This is my blude quhilk is sched for zou S. Ambrose: Gif god hes creatit all thingis of na thing, quhy maj he not turne ane substance in another, and change the breid and vyne in his bodie and blude? Quhairfore ve aucht fermelie to beleue, that albeit our sensis persauce the accidentis of ane corruptibill creature,

Caluin. cōtra Vestph.

Beza contra Hessus.

Iustin. A-pol. 2 ad Antonin.

Cyprian. de de cena domini.

Cyrill. ca. ch. 3.

Ambros.

ca. 9. de in qui myst. initiatur.

OF TRANSUBSTANTIATION

Zit vnder the couerture thairof is contenit the heauinlie, spiritual, immortal, and impassibil body of Christ Iesus, preferring his vord to our sensuall Iugement quhilk may not attein to the profunditie of sik hid mistereis.

M. Our maisters body at the supper was mortal and passibil, how then sayis thou that he could giue the same to his Discipulis vnder the forme of breid, as immortal and impassibil?

Luc. 22. B. Becaus our lord and saluour Christ foreknauing all thingis that he was to suffer for mankynd, and hauing a feiling thairof as testefeis thaj droppis of sweat lyk blude quhilk issuith from him quhe he prayit, villinglie, and maist glaidlie acceptit all paynis before he sufferit, he had the mereit equal vith that, quhairuith he rase vpon the thrid day out of the graif: Quhairfore at his latter supper geuing thākis vnto God, he gaue efter consecration, his body, in ane impassibil and glorious maner vnder the forme of breid. This is confermit be the transfiguration of his bodie before his death aboue the natural estait of ane passibil
Matt. 17. body, schauin to his Discipulis in the montayne, quhen his face schynit lyk the sone, and his
” clething was quhyt lyk licht: Sua it was maist
” esie vnto Christ, to giue his bodie in ane impassibil and glorefeit maner, euin as in ane glorefeit maner he apperit vnto his Discipulis before his passion: And quha of zou ar sa bauld to deny that Christ micht do it? or produce me onie scripture gif ze cā that he micht

not do the same. Sua ita apperis ze ar not content to limitat the pouar of kingis, Quenis, Bischoppis, and all estaitis, bot ze vil limitat the pouar of god him self. And in al this disputation ze haue proposit na vihet argumentis aganis me, except it be, hou can god do this, or that? euin as ze var on the secreit counsal of god, and had cōpassit al thingis in zour phantastical braynis, quhilk ar in the incomprehensibil pouar of the infinit vifdome and sapience of god. As to me I am content with his vord, not sekand ony farder assurance. And thairfore sen he hes said, (This is my body) I vil beleaue him and sarche na farder. And vil giue mair credeit to his simpil vord, then to al zour reasons and probations, thair being onlie sophistical, captious, and inuentit be zour auin braynis.

M. *I will proue be ane Inuincibill argument that in the lordis supper the substance of the breid and vyne remanis aluys vunchangeit, becaus the accidentis as the coloure, quantitie, and taist of the breid and vyne ar persauit be our sensis quhilk deceauis vs not, and thir may not consist without the substance quhairin thay haue inherence, hou than sayis thou that Christis bodie is present in the sacrament be transubstantiatione?*

B. Albeit Luther, as he confessis in his diabolical buke de Angulari Missa, be the strenth of this argument proponit be his father Satan vas ouercummit. Zit ane faythfull man vill esilie beleue, that transmutatione being maid of ane corruptibill creature in ane su-

*Luther
lib. de an-
gularimis-
sa.*

OF TRANSUBSTANTIATION

pernatural and immortal bodie, the accidentis
tholand na corruptione ressauiis verteu actiue
and passiue in thame selfis quhairbie thay may
consist euin as giue thay var inhærent in thair
auin substance: And this benefeit is granted
vnto vs of the greit mearcie of god, becaus ve
ar vnabil to abyde the presence of Christis real
bodie in proper forme as it is nou glorifeit,
As amang vtheris vreittis the halie doctouris
Ambrose, Damascen, and Theophilactus, bot
ze ar manifest blasphemaris aganis goddis
omnipotent pouar, quhil as ze say that god
may not caus the accidentis haue existence
vithout the auin proper inherence: Consi-
dering that god, quha is the caus of conserua-
tion of al thingis, and misteris not the concu-
rence of his creaturis, euin as he cōseruis the
accidentis be the substance as ane ordinar me-
ane, sua he maj conserue the accident be his
omnipotent pouar vithout the substance, or
ellis it behouit him necessarlie to haue mister
of ane creature for conseruation of another,
quhilk is ane maist horrible blasphemie. Mair-
attour the philosopheurs thame selfis tea-
this that the substance and accident ar tua
thingis Reallie distingueist: Quhat then maj
be mair esie to god, nor that he be his omni-
potent pouar separat the ane from the vther?
especiallie sence it is als necessar according to
the ordinar course of nature, that ane substan-
ce, haue the auin substance, as that the acci-
dentis haue thair inherence. Bot ze ar constr-

*Ambro. li.
4. de sacra
men.*

*Damasc.
lib. 4. c. 14.
Theoph. in
Luc. c. 14.*

nit to grant: that ane substance maj be without the natural subsistence thair of, as in the incarnation of Christ, thair was treulie the humane nature, and zit it was denudit of the proper subsistence, vnles ze grant vith Nestorius that in Christ, lyk as thair is tua naturis, sua thair is tua subsistencis or personagis. Quhairfore the accidentis in lyk maner may be without inherence, sen as teachis the maist learnit scolemen: the nature of the accident consistis not in this, that it hes actual inherence, bot that it may haue inherence in ane substance. As the accident is oftymes definit without the actual inherence thair of, quhilk could not be gif it var of the nature of the same: As quhen the mathematicians definis thair quantiteis and figuris, as Aristotle himself teachis, thay mak ane abstraction from al inherence, and zit neuertheles thay cumpas the nature of the accident quhilk thay define. And I meruel of zou, quha professis Zour seluis philosophors, that ze vil not grant that thing to the omnipotencie of god, quhilk manie learnit philosophors grantis sum tyme to be agreeable to the natural ordour of thingis appointit be god, as amang vthers manie of the quhilkis Aristotle makis mention in the fourth buik of the phisikis quhais opinion Philoponus that was ane Christian man and ane maist learnit philosophour follouis, and S. Basil in the secund homilie of his hexameron affermis: that the licht quhilk was first creatit

Philoponus in 4. Phys. Basil. homil. 2. in hexam.

OF TRANSUBSTANTIATION

be god, had na substance quhairin it had inherence, and adionis thairto that god may mair eselie separat reallie the licht frō the substance quhairin it hes inhærence, nor ve may separat the ane from the vther in thocht and cogitation. Simplicius also, and Ammonius quha var gret philosophers, in the declaration of Aristotle sayis: that ane accident may pas out of ane substance to another, quhilk is al alyk according to the grund of Metaphisik, as to be seperat from ane substāce. And suppose I could not atteine to the vay hou the accident may be separat from the substance, zit I vald grund my faith vpon the speiking of god him self, quha is infallible treuth, and vorkis for the confort of man thai thingis, that he is ynable to conceaue, not regairding zour diffidence, proceeding as ze think of natural reasons, quhilk being veil tryit, ar fundin na vther thing bot phantastical captions and illusions. For gif Abraham had bene mouit be natural reason, quhen he vas commandit be the Angel to offer his onlie sone Isaac in quhom god had maid vnto him the promise of the benediction of all nations, and multiplication of his seid, he vald haue collectit that it vas impossible, giue Isaac var offerit in ane brunt sacrifice, that the promise of god sould be treu. And sua vald haue becum inobedient, Zit be faith that ener leadis reason captiue, and bringis it in obedience, quhen it apperis to improve the vord of god, he collectit the contrare, that

Genes. 22.

Genes. 17.

S. Paul.

2. Cor. 10.

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that it was gude to obey the commandment of god with al reuerence, sen he was abil to rase vp Isaac agane quik out of the als of his bodie efter he was consumit with fyre: And vnles men follou this example of Abraham in the hie mistereis of our faith, thay vil neuer haue tranquillitie of mynd.

OF THE SACRIFICE OF THE MESSE. C H A P. XIIII.

M.

Approuis thou the institution of that Idolatrie, quhilk the Papistis callis the Messe, seing thair is na mention maid thair of in the writtin word?

B. I acknaulege the offering of Christis bodie vnder the forme of breid and of his blude vnder the forme of vyne, as ane propiciator sacrifice for the quick and the deid, as he deit for saluation of thame bayth, quhilk is callit the Messe; for this word Missah signifeing ane voluntar offering as we reid in the 16 of Deut is retenit be the Christian Doctors, lyk as sundrie vthers, Alleluia, osanna, Amen. &c.

M. How prouis thou that Christ offerit his body in the latter supper?

B. It is manifest be the Euangelist S. Luc. quhair our saluour commandit S. Petir and S. Iohne his Disciplis to prepare ane hous quhair he sould eit the Paschal lamb, quhilk [as is is thair testefit] was offerit before it was eit, according to the institution of god as we reid

F

OF THE SACRIFICE OF THE MESSE

in the tuelf chap of exod. Quhairfore it behouir our saluour Iesus Christ to eat the Paschal lambe vpon ane Altar, insafar as it was ane figure, maist lyuelie representing the offering of his bodie and eiting of the same, that the treuth might be correspondent to the figure, it was necessar that Christis bodie (als re-alle eitin in the latter supper vnder the forme of breid, as the body of the lambe) sould be first offerit vnder the same forme vpon the Altar quhairupon before was offerit the body of the lambe, being the figure nou aboleist be substitution of the treuth. Insafar then as thir foisaidis be manifest, It is necessar that the euangelical preistis hauing the Auctoritie of Christ, and assistance of the halie ghaist, vpon altaris offer Christis bodie and blude, quhilk was sched vpon the Croce for the synnis of

Hebr. 13. monie. for as vryttis S. Paul, ve haue ane altar of the quhilk it is not leisum to thame to eit quha seruis in the tabernacle meaning of this sacrifice, considering thair is na vther sacrifice except this quhairof it is not lesun to thame to eit quha seruis in the tabernacle. In lykmaner ve reid hou Melchisedec the heich preist of God did offer breid and vyne as ane figure of this sacrifice, sua Christ being ane preist efter the ordore of Melchisedec, it behouit that he offerit ane clene and vnbludie sacrifice or ellis the figure had not bene fulfillit be the veritie. Nou schau me quhen he did offer ane vnbludie sacrifice efter the ordor of Melchise-

Genes. 14.

Psal. 109.

dec, gif he did not offer it in the latter supper. Sua ze denying this tak away the eternal preistheid of Christ efter the ordour of Melchisedec, and cōsequentlie makis the vord of God, and prophecie spokin of him to be alluterlie fals. For confirmation heirof I may produce to zou the hail ancient fathers as, Iræne quha sayis that Christ in his latter supper did institute the sacrifice of the neu testament, the quhilk the kirk hauing ressauit from the Apostlis offeris euerie quhair vnto God. Arnobius vryttand vpon the hundreth nyne psalme sayis that the sacrifice efter the ordor of Melchisedec, quhilk vas institute be Christ i the supper is nou offerit thruch the hail vard. And. S. Cyprian, Melchisedec sayis he, offerit breid and vyne, quhilk sacrifice our saluour did fulfill in his latter supper, quhen he offerit that quhilk vas prefigurat be Melchisedec, to vit, his bodie and blude. And. S. Hieron in his epistle to Marcella: Gif thou vil cum (sayis he) to Ierusalem, thair vil thou se the Citie of Melchisedec, quha in prefiguration of the sacrifice quhilk is nou offerit be the Christianis in the bodie and blude of the Lord, did offer breid and vyne. S. Augustine vryttand vpon the threttie chrie psalme: The preistheid (sayis he) efter the ordor of Aaron is tane away, and nou euerie quhair thair is ane sacrifice offerit efter the ordor of Melchisedec. In lik maner the Prophet Malachie did forespeik of this sacrifice saying: In euerie place fra the sone ry-

*Iræneo
lib. 4. cōtr.
Valent.
cap. 32.*

*Arnob. in
psal. 109.*

*Cyprian.
ep. 1. c. 9.*

*S. Hieron.
ad Mar-
cel.*

*August.
in psal. 33.*

Malachie

OF THE SACRIFICE OF THE MESSE

sing to the going to of the same, thair salbe
 offerit to my name ane clene sacrifice, The
 quhilk according to the interpretatiōe of
 the hail ancient fathers is vnderstand of the
 sacrifice of the bodie and blude of Iesus Christ,
 quhilk is offerit euerie quhair. And I vald de-
 sire zou to schau me of quhat vther sacrifice
 the prophet could meane: he could not mea-
 ne of the sacrifice of prayer, becaus that sa-
 crifice vas before in the auld testament, sua
 that it could not be ane sacrifice of the neu
 testament: And the sacrifice of payer to pre-
 termit that it is not properlie callit ane sacrifice:
 according to the lau of nature, it man be ne-
 cessarlie in al religion, sua it had bene na pro-
 phecie to haue forespokin that sik ane sacrific-
 ce sould haue bene amang the Christians. And
 ze zour seluis teachis that al our prayers, and
 quhatsumeuir varkis ve do, ar syn in the sicht
 of God and vnclene in thame selvis, sua the
 prophet could not forespeik euin according
 to zour meaning, of payers or ony vther var-
 kis quhilk sould proceed of vs, nor zit could
 he mean of the sacrifice of Christ on the Cro-
 ce, becaus that sacrifice vas offerit onlie in ane
 place, and this sould be offerit euerie quhair:
 Then necessarlie ar ze constrainit to acknaule-
 ge ane vther sacrifice efter the ordor of Mel-
 chisedec, baith according to the Doctors of
 the synagogue of the auld testament before
 the cumming of Christ, and al thame that hes
 flurischit in ony eage sen Christ, as Iustine

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martyr, Irenæ, Tertullian, Arnob. Basile, Nazianzene, Chrysostome, Hylare, Ierome, Ambrose, Augustine and the rest, the quhilk is sa cleir and euident, that your maister and Idole Iohne Caluin confessis that the hail ancient Doctors ar aganis him, and that thay interpret the prophecie euin as ye do, gif ye haue red him ye can not misknau his vordis. [Arripiunt tritam istam Malachiæ sententiam, In omni loco offeretur nomini meo oblatio munda, obiciunt locum istum sic exponi ab Irenæo: oblationem Melchisedec sic tractari ab Athanasio, Ambrosio, Augustino, & Arnobio: Breuiter responsum sit, veteres istos scriptores tam ridicule per panem interpretari corpus Christi, ut ratio & veritas cogat nos dissentire] Thay tak for thair defence this oft ysed sentence of Malachie, In al place thair sal beane clepe sacrifice offered to me, Thay object that this place is sua exponit be Irenæus, Thay say that the oblatione of Melchisedec is itraitted in sik maner (that is applyit to the establishing of the mess) be Athanasius, Ambrosius, Augustinus, and Arnobius, lat thame haue this ansuer in seu vordis, That the ancient wreittris sua fulishlie interpretis the breid to be the body of Christ, that reason and the treuth compellis vs to disagrie from thame. And a litil efter he addis: that thay var al iniurious to the Passion of Christ, and concludis on this maner. [Quod ad veteres attinet, non est quod in eorum gratiam ab infle-

Mart. dialo. cū tryphone.

Irene li. 4. cōtra Valent. ca. 32.

Tertul. de corona mil arnob. in psal. 109.

Basile de spiritus sancto. Nazianzen in carminib.

Calu. li. de reform. eccl.

Chrysost. in 9. ad heb. Hyl. 8. de Trin.

Ierom ad Marcel, Ambrose de sacram.

lib. 6. Aug. lib. 17. de ciuit. cap. 20.

xibili Dei verbo recedamus.] As touching the ancient Doctors, thair is na caus quhairfore we sould pas from the inflexibil vord of God for thair pleasure. Consider the proudnes and arrogance of this unhappie and ignorant man, quha dar prefer his auin daft iugement in interpretation of goddis vord, to sa mony learnit and halie men, zea to the interpretatiō of the vniuersal kirk of god. Zea sirris quha assistis I desire zou to iuge, gif ze think that I sould rather follou the vordis of the scripture, interpret be sa monie learnit and goddie fathers before, and efter the cūming of Christ, to the interpretation of ane filthie Sodomeit, quha in the hail progres of his lyf hes neuer schauin ony signe or demonstration that he vas mouit be the spreit of god, bot manifestlie hes euer declarit that the spreit of Sathan did rigne into him, as being the author of bludschedding, of breking of all halie lauis and ordonnancis, pulling down of kirkis, and vther halie placis, buyldit to the honor of god, of inducing subiectis to oppres and doūthrau thair maisters and sik vther horribil crymes.

M. Gif I vald grant for disputations caus, that our maister Christ offerit his body at his latter supper, hou vil thou proue, that the pastores succeiding sould offer the same inlykuyse? Becaus in the epistle to the hebreuis ve reid, that he hes maid thame perfyt for
„ euer, be ane oblation quha ar sanctifeit, for gif euerie
„ priest offerit Christis bodie, it is necessar to grant pluralitie of sacrificis.

Paul heb.
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B. That the preistis of the Euāgel succeiding to the Apostlis sould offer Christis glorious body, it is manifest be his expres cōmandimēt: Do ze this in remēberance of me. *Quhairin* is includit the hail institution of this sacrifice *S. Matth. 26.* to be continuit in his kirk to his cūming to iugement, as S. Paul him self, interpretis this vordis: hou oft ze sal eit this breid, and drink this coup, ze sal declare the death of the lord *S. Paul. 1. Cor. 11.* vnto his cūming. As to the testimonie of the scripture quhilk ze cite aganis me, ze appeir to misknau the meaning of S. Paul in his epistle to the Hebreuis, quha from the end of the sacrificis of the auld lau, and the imperfection of the same, prouis that the benefeit of the Messias cōsistis cheiflie in that, that Christ being God and man, as ane perfyt mediator hes reconcelit the varld be his death, and destroyit the varkis of the deuil, to vit syn and iniquitie, quhilk is sa perfyt of the self that the force and strenth heirof abydis continuallie vithout onie iteration of his death, vtherwise it behouit him to de ofter nor anis, and his bludie sacrifice to be iterat, lyk as var the sacrificis of the auld lau, quhilk proceedit of thair imperfection and in this mening sayis S. Paul, That Christ be ane oblation hes maid thame perfyt for euer quha ar sanctifeit, the quhilk is gatherit baith of the expres vordis of S. Paul him self, and of the interpretation of the vniuersal kirk of God. *S. Paul Heb. 10.*

Nou to cū to zour obiectiō, I ansuer maist

OF TRANSUBSTANTIATION

directlie that be the onlie sacrifice of the Cro-
ce, the ranson for our synnis is sufficientlie
payit, that ve mister na vther oblation, or sa-
crifice to pay the rāson of our synnis to God.
And gif the sacrifice of the Messe var offerit
to that end, it vald be iniurious to the death
and passiō of Christ, Bot suppose our ranson
be sufficientlie payit be the said sacrifice of the
Croce, zit it is necessar, that it be applyit vnto
vs, or ellis as I haue said, it vald auail vs na
thing: thairfoir the sacrifice of the mess is na
thing ellis bot ane lyuelie and perfyte repre-
sentation of the sacrifice of the Croce, thruch
the quhilk the strenth and verue thairof is
zet and pourit in our Saulis, as testefeis S. Paul
hou oft ze eit this breid, and drink this coup,
ze sal declare the death of the Lord vnto his
cūming. And Chryso. expōning that same pla-
ce quhilk ze haue alleget for zou, makis ane
obiection to him self in this maner: Quhat
then (sayis he) haue ve na sacrifice? he answaris,
That ve offer that same self thing quhilk
Christ offerit: Bot ve offer it not as he did, bot
in remembrance or commemoration of his
death and passiō: I in lykmaner do, is speik the
hail ancient fathers, as I haue schauin before,
Quhairof ve may se, that this place of scriptu-
re alleget be zou seruiss na thing at al to zour
purpose, and that al zour reasonis and argu-
mentis tendis to na vther end, bot to aboleis
al remembrance of the passiō of Christ. And
this cheiflie quhilk is maist perfyte and proffi-
tabill of al. Quhairin ze declare zour seluis the

*Chrysost. in
cap. 10. epis.
ad Heb.*

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Daniel. 12

Disciplis of the Antichrist quhais cheif labor, as is propheceit be Daniel, salbe to aboleis the continual sacrifice of the kirk: quhy ar ze sa ingrait vnto Christ that ze vil not represent his death in offering of this sacrifice commemorative, as he commandit in the latter supper, and as the kirk hes euer done to this day for ane maist certane confirmatione of the treu fayth in the Messias and saluour of the hail varld, and oppin protestatione befoir the hail varld that Christ deed, and sched his blud for the redemptione of synnaris, and thairfoir as vreittis the halie doctour Prosper vpon that passage of scripture [*Vox sanguinis fratris tui clamat ad me de terra*, the voice of the bluid of thy brother cryis to me out of the earhe. Cayn figurabat Iudaicum populum terrenis desideriis inhiantem: Abel Christum pastorem cuius ab eo populo occisum: nullus iam ambigit Christianus cuius sacrum sanguinem omnis terra excipiens clamet Amen, hoc est verum: vt neganti Iudæo quod occiderit Christum, recte à Deo dicatur, vox sanguinis fratris tui clamat ad me de terra] Cayn præfigurat the people of the Ieuis, hauand thair haitis intent on vardlie desyris. Abel præfigurat Christ the pastore of the scheip slane be that people: Nou na Christiane man douttis quhais halie blude al the earth resauand Cryis Amen, that is treu, sua that to ane Ieu denyand that he hes slane Christ, it may be ansuerit be God maist instlie, the blud of thy brother

Prosper de
prædictio
onibus par-
te 1. cap. 6.

OF THE MESSE

cryis to me out of the erthe, quhy spulzie ze the Christianis of this maist strenthie argument aganis the Ieuis and the Antichrist, that Christ hes deed, Becaus he hes lest vs in his testament his blude quhilk was sched vpon the erth, for ane infallibill argument of his deth, and bitter passion? And quhy aboleis ze ane gret part of the office of ane perfyt mediator frō Christ, cōsidering the deutie of ane perfyt reconciliator and peax makar is not onlie to pay the ranson of thame that ar in captiuitie, bot mairouer to apply the said payment, and reconciliation vnto thame? Bot ze vil that Christ haue onlie payit the ranson, and not applyit the same vnto vs. The vniuersal kirk hes euer acknaulegit Christ as ane perfyt mediator, that not onlie he hes payit the ranson for vs, bot also that he hes applyit the said ranson to vs, cheiflie be the sacramentis and halie sacrifice of the Messe, for the preistis in this behalf ar onlie his ministers, and he the cheif preist and sacrificator him self, as amang vthers vryttis the maist learnit Doctor Chrysostome: Qui sanctificat & transmutat ipse est, nos ministrorum tenemus ordinem, that is, he (mening Christ) quha sanctefeis and chaingeis to vit the elementis, ve ar in the rank of his ministers and seruandis. And in this respect he is callit ane preist for euer efter the ordor of Melchisedec. sua that the sacrifice of the Messe makis vs participant of the fructis and benefetis of the gret pouar and efficacie of the sacrifice of the Croce. Quhairfore ze sould be

*Chrysosto.
hom. 83. in
Matthe.*

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eschamit to deceaue the people sa rudelic saying that this sacrifice dois obscure the benefeit of the sacrifice of the Croce. Bot as al zour doctrein proceidis of ignorance, sua dois this pairt of it. Quharfore I pray zou opin zour eyis in tyme cūming, or at the leist desist to leadvthers thevay quhilk ze knau not zour seluis, incace ze being blind, fall baith togither in the pit of condemnation.

M. Gif the Messe be ane sacrifice propiciator for the quik and the dead institute be Christ, quhat is the caus that the Euangelistis, and Apostlis makis not als oft mention of Christis sacrifice vith his Discipulis, vnder the formes of breid and vyne, as of his suppar?

B. Thay not onlie mak als oft mention of his sacrifice as of his suppar, bot far offer. For the institution of Christ at his latter suppar contenis the formes of speiking, quhilk properlie pertenis to ane sacrifice, as (This is my body quhilk is geuin or offerit for zou. This is my blude quhilk is sched for zou) Mairouer it is manifest be the Doctrene of S. Paull, that baith the sacrifice according to the ordor of Aaron, and according to the ordor of Melchisedec quhilk vas diuers, for the anc had beistis that var slane, the vther breid and vine, var figuris of Christis sacrifice. Quhairfore be reason he substitute the treuth, and aboleist all figuris, he behouit in his sacrifice be the omnipotent pouar of the halie ghaist, turne the breid and vyne in his body and blude: vtherwise it had bene bot the same figure, quhilk

“
Luc 22.

Heb. 7.

OF THE MESSE

was before quhen Melchisedec maid oblation. For na religion, nor lau can be without sacrifice it being the cheif vorschipping of God, sua that the auld being chaingeit in the neu, it is necessar that in the place of the auld sacrificis, ane neu sacrifice sould succeid, quhilk sould lest sa lang as the lau lestis. Thairfore S. Augustin sayis that in place of al the sacrificis of the auld testament this sacrifice of the body and blude of Christ efter the ordor of Melchisedec succedis. And the halie vryttar Cyprian, The Capernaitis (sayis he) beleuit that thay sould haue eit in the body of Christ in sik maner that thay sould haue consumit the same, quhilk was ane thing impossibill. Becaus it was necessar, that as the lau of Christ sould indure to the end of the varld, sua it sould haue ane perpetual sacrifice quhilk could not be, gif his bodie and blude had bene anis consumit. And Leo vryttis that Christ in the meantyme quhen the Iewis var thinking to betray him, did ordane the sacrifice of his bodie and blude, to the end that the Christian religion sould haue ane perpetual sacrifice, quhilk it micht offer to God. I micht cite zou manie vthers gif I pleisit of the ancient vryttaris to the same purpose, var not I feir it sould turne to zour damnation, quha vil trou na thing bot that quhilk ze find in zour maister and idol Iohne Calvin. Quhairfore it is necessar that the successors of Christis halie Apostlis haue ane outuart sacrifice vith ceremonieis,

*Aug. li. 17
de Ciuil.*

Dei c. 20.

*Cyprian.
de can. do.*

*Leo. serm.
7. de pass.
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contenand the treuth and licht for the schad-
dous of the auld lau. Becaus as ve reid in the
Actis of the Apostlis, the primitiue kirk had
thair liturgia, quhilk Erasmus (quhais inter-
pretation ze imbrace) exponis to be ane sa-
crifice, for thair it is writtin *λεειτουργῶν δὲ αὐτοὶ
τῷ κυρίῳ*: That is quhen thay var making sa-
crifice to the Lord.

Act. 13

And S. Augustin exponing the beginning of
the secund chap. of the first epist. of Paul to
Timothie, sayis that the vordis, deprecations, ob-
secrations, interpellations, and thankisgeuing
ar referrit to the diuers thingis quhilk ar
done in the sacrifice of the Messe. As to the
prayers quhilk precedis the consecration of
Christis bodie and blude, to the prayers qu-
hilk follouis thairefter, and the Benediction
quhilk is geuin to the people: I knau that
your maister Calvin callis the interpretation
of S. Augustin, ane bairnlie exposition. Bot I
beleue Calvin vas als gret ane barne as S. Au-
gustin. Chrysostome, Basile, and vther ancient
wrytters hes left vnto vs the formis of the auld
liturgeis quhilk var vsit amang the greikis,
and ar vsit this day in the Catholik kirk, quha-
ir in al thingis ar to be fundin that pertenis
to the sacrifice of the Messe, alsueill concer-
ning the nature and substance of the sacrifice,
as concerning the ceremoneis quhilk ar or-
danit to the reuerence of the same, and to ex-
citat the deu deuotion of the people thairto;
quhilk ar not of lait dayis inuentit be the Ca-

Augu. ep.

Calvin in
2. ca. & 1.
ad TimothLeiturg.
Chrysost.
Leiturg.
Basil.

OF THE MESSE

1. Cor. 11.

tholik and Romane kirk, bot euer sen the beginning hes bene vsit be all treu Christianis: Quhairorf S. Paul him self makis mention: " Cætera cum venero disponam. The rest I shall put to ordor at my cūming, vpon the quhilk place S. Augustin vryttis in this maner: Becaus it vas ouer lang to haue vrittin al thingis that sould be in the ministratiō of this sacrifice, the Apostle S. Paul differis that to his auin cūing to the Corinthianis. Zour maister Calvin vill say that S. August. in this point did raue, as before he said he vas ane bairne, Bot I becaus I am ane fule, vil hald me daft vith S. Augustin, and sa monie halie Doctors of the kirk of Christ Iesus.

August.
Episto. 18.

M. *How can thou deny bot the Ceremoneis of the Messe artane from the Idolatrie of the gentelis, for euin as Ze say, Ite Missa est, sua the Greikis concludit thair sacaisice uith thir vordis λαὸς ἁγίος quhilk is al ane thinge, to pretermitt manie vthers quhairorf sum of our faithful brethren hes vrittin at gretar lenth.*

Justin
Martyr
dialo cum
Tryphon.
Tertul. de
cor. mil.

B. In this obiection as in manie vthers, ze declair zour auin ignorance, for it follouis not that becaus siclyk thingis hes bene vsurpit be the Gentelis, the Christien men thairfore hes borrouit thame fra thair vse and acustume, for as vryttis Iustime Martyr, Tertullian, and vther ancient fathers, the gentilis vsit to baptise thame quha come to thair mistereis and to mark thame in the forret, And also to mak ane sacrifice of breid and

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vyne, zit I beleue ze vil not say that the Christianis hes ressauid thair baptisme or sacrifice quhilk thay offer in thair kirkis, from thame. The greikis feinzeit, Campos Eliseos, for the gude efter this lyf, and loca tartarea, for the vickit: fall ve say thairfore that the Christianis hes learnit of thame thay thingis quhilk thay beleue of the glorie of Paradise, and paynis of hel: The Gentilis had templis, preistis, and sacrificeis, and zit thair vil na man be sa fulish as to think that the Christianis hes learnit to haue sik thingis at thame. Ze se to quhat end and impietie this zour argument dois tend, that is, that not onlie ve reiect the ceremoneis of the Messe, bot ve refuse lykuyse to beleue thay thingis quhilk the Christianis teichis of Baptisme, of heauin and hel, to the quhilk infidelitie ze haue brocht manie in Scotland alreddie be the preaching of zour neu Euāgel: Gif ze had red the ancient vrytters ze vald haue learnit, hou that the Deuil, quha aspyris euer to be lyk vnto God, desyris maist cheiflie to be vorschippit in that sam self manner, quhairin he seis god vorschippit, that is vith lyk ceremoneis and sacrificis, as maist cleirly testefeis Tertullian. [Diabolus res sacramentorum in Idolorum mysteriis æmulatur, tingit ipse quosdam vtique credentes & fideles suos, signat in frontibus milites suos, celebrat panis oblationem, habet & virgines, habet & continentes, Denique in Romanis illis Sacerdotalibus officiis, insignibus,

*Tertul. de
scrip. hare*

OF THE MESSE

& priuilegiis morositatem illam Iudeæ imi-
 ratus est.] The deuil sayis he lauboris to ha-
 ue thaj thingis quhilk ar contenit in the sa-
 cramentis, In the mystereis of the Idollis, he
 veschis or baptesis sum as his beleuaris and
 faithful Disciplis, he markis his soldartis in
 the forret, he celebratis the offering of breid
 and vyne, he hes virginis, he hes continent
 personis: to beschoit he hes follouit that
 cummersum number of the Iudical ceremo-
 neis, in thaj officeis, bages, ad priuilegis of the
 Romane preistis, meaning of thame quha
 var institute be Numa Pompilius. And S. Au-
 gustin maist learnitlie ansueris to zour obie-
 ction that the Ceremonie or sacrifice is not
 euil, becaus it is vsurpit be the gentelis and
 infidellis, bot becaus it is vsurpit be thame to
 ane vrang and peruersit end, to vit for the ho-
 noring of thair Idollis, sua that the self same
 thing being applyit to the honor and seruice
 of god, is gude and louabill, [Qui Christia-
 nas literas vtriusque testamenti legunt, non
 hoc culpant in sacrilegis ritibus paganorum
 quod construant templa, & instituant sacer-
 dotia, & faciant sacrificia, sed quod hæc Idolis
 & dæmonibus exhibent]. Thay quha reidis
 the Christian vryttingis of the neu and auld
 testament, reprouis not this in the sacrilegi-
 ous ritis of the paganis, that thay big kirkis
 and institutis preistis, and makis sacrificis,
 bot becaus thay do all thir thingis to honor
 Idollis and the Deuicillis. And in the same pla-
 ce.

August.
 epist. 49

ce. [Cum hæc exhibentur Deo secundum
 eius inspirationem atque Doctrinā, vera reli-
 gio est : Cum autem demonibus secundum
 eorum impiā constitutionem, noxia supersti-
 tio.] Quhen thir thingis ar geuin to god, or
 dedicat to his seruice, according to his inspira-
 tion and doctrine, it is treu religion, Bot qu-
 hen thay ar dedicat to the Deuillis accordig to
 thair vicked constitutiō, it is verie hurtful su-
 perstition. And S. Ierome, [Sicut ergo virgini-
 tati veræ nō præiudicat imitatio virginū dia-
 bolicarū, nec veris Ieiuniis, Cossorum, Isidis, &
 Cybeles, & sicut signa quæ faciebat Moyses
 imitabantur signa Aegyptiorum, sed non erāt
 in veritate, ita per omnia quæ in æmulatio-
 nem Dei facit diabolus, non nostræ Religio-
 nis superstitiō, sed nostrā arguitur negligentia
 id facere nolentium, quod bonum esse etiam
 sæculi homines non ignorant :] Thairfoir as
 the Imitatione of the Virginis of the Deuill,
 preiudges na thing treu virginitie, nor zit the
 fastingis quhilk var institute in the names of
 the Idolis Cossi, Isis, and Cybele, And as the
 miraclis of the Aegyptianis, var lyk the mira-
 clis that Moyses vrocht, bot var not miraclis in
 verie deid, Euin sua our religione is not con-
 uict as superstitious be all thay thingis quhilk
 the Deuil dois throuche æmulatione of God,
 bot rather our negligence is rebuked becaus
 ve vill not do that quhilk the men of this
 varld misknauisnocht to be gude: Sua ze may
 persæue hou vane this zour obiectione is

*Hiero. lib.
 2. contra
 Iouin.*

OF THE PRAYING IN LATINE
quhilk ze serfurth to the pure pepill as ane
maistfure and infallibil argument to vithdrau
thame from the halie sacrifice of the Mefs.

OF THE PRAYING IN LATI-
NE. CHAP. XV.

M.

Giff the Mefs in substance and ceremoneis con-
tene the maner hou God suld be vorshipped in-
stitut be Christ, as the Papistis sayis, quhy say thay
not thair Mefs in the vulgar tounge that the simpl
pepill quha understandis not latine may be edifeit
thairbie: for it was bot ane mockKing of God that igno-
rant pepill sat done befoir god babling in ane strange
langage tha thingis quhilk thay vndirstud not, seing
it is vreitlin, gif I pray vith my tounge, my spreit
prayis, bot my mynd vantis the fruit: quhat than?
sal I pray in spreit: bot I sall pray in my mynd also:
And hou sall he quha suppleis the place of the Idiot,
ansuer Amen to thy benedictioun, gif he vndirstand
the not?

S. Paul. 1.
Cor. 14.

B. Thair be tua Kynd of prayeris in the kirk,
the ane is priuat, quhilk euerie man sayis be
him self: the vthir is publik quhilk the pre-
istis sayis in name of the hail kirk: As to the
priuat prayeris, na Catholik denyis, bot it is
verie expedient that euerie man pray in his
auin tounge, to the end he vndirstand that qu-
hilk he sayis, and that thairbie the interior
prayer of the hait may be the mair valkinnit,
and conseruit the bettir, and gif onie man

pray in ane vther tounge, it is also expedient that he vnderstand the mening of the vordis at the lest. For the quhilk caus in the Catholik kirk the parentis or godfatheris ar obleist, to learne thame quhom thay hald in baptisme the formes of prayeris, and Beleif, and instruct thame sufficientlie thairin, sua that thay vnderstand the same: Albert the principal thing quhilk god requiris is the haitt, that suppois he quha prayis vnderstand nocht persyrlie the vordis quhilk he speikis, zit god quha lukis in the haitt, vill nocht lat his prayer be in vane. As to the publik prayeris of the kirk, it is not necessar that the pepill vnderstand thame, becaus it is nocht the pepill quha prayis, bot the preistis in the name of the hail kirk, and it is aneuche that thay assist be deuotione listand vp thair myndis to god or saying thair auin priuat oraesonis, and that be thair deuotione thay may be maid participant of the kirk: As in the synagogue of the Ieuis, the peopill kneu not, quhat all thay cerimoneis signifieit, quhilk vas keipit be the preistis and vtheris in offering of thair sacrifices, and vther vorshipping of God, and zit thay did assist vnto thame, ze sum of the preistis thame selfis miskneue the significatione of thir cerimoneis: Than gif it vas aneuche to the pepill to vnderstand that in sik ane sacrifice consisted the vorshipping of god, suppois thay had not sua cleir ane vnderstanding of euerie thing that vas done thairin, sua in the catholik kirk,

OF THE PRAYING IN LATINE.

quhen the people assistis to the sacrifice of the
 Mess, thay acknaulege that thairbie god is
 vorshippit, and that it is institute for the re-
 membrance of Christis death, and passione,
 Albeit thay vnderstād nocht the Latine tounge
 zit thay ar not destitut of the vtilitie and fruit
 thairof: And it is nocht vithout greit caus that
 as in the inscripcone and titil quhilk Pilat
 fixed vpon the croce of Christ Iesus, thir thre
 toungeis var vrittin latine, Greik, and Hebreu,
 sua in the sacrifice, and publik prayeris of the
 kirk, thay ar cheiflie retenit, for the conserua-
 tione of vnitie in the kirk, and nationis amāg
 thame selfis: for gif al thingis var turnit in the
 propir lāgage of euerie cuntrey, na man vald
 studie to the latine tounge, and thairbie al com-
 municatione amangis Christiane pepil vald
 schortlie be tane auay, and thaireftir greit
 barbaritie inseu. Mairatour sik publique
 prayeris and seruice ar keipit mair perfytlie in
 thair auin integritie vithout al corruptione:
 for gif ane natione vald eik, or pair onie thīg,
 that vald be incontinent remarkit, and repro-
 nit be vther nationis, quhilk culd not be, gif
 euerie natione had al thai thingis turnit in the
 auin propir langage, as ze may se be experien-
 ce, gif ze vald confer the prayeris of zour de-
 formit kirkis, togidder vith the innumerabil
 trāslationis of the psalmes, quhilk ar chaingit
 according to euerie lāgage in the quhilk thay
 ar turnit. It is not than vithout greit caus, and
 ane special instincone of the halie Ghaist

that thir toungeis foirspokin hes bene retened
 as thay vil be retenit to the end of the varld.
 And quhen the Ieuis fall imbrace the Euāgel,
 than sal the sacrifice, and vther publik praye-
 ris be in the hebreu tounge, according to that
 quhilk I said befoir, that on the Croce of
 Christ thaj thrie toungeis onlie var vrittin, to
 signifie that the kirk of Christ suld vse thay
 thre toungeis cheiflie in his vorshipping, as
 the neu, and auld testament ar in thir thre to-
 ungeis in greitast authoritie amangis al pepill.
 Nou to cū to the first pairt of zour obiection,
 ze proue na thing except onlie that he quha
 prayis suld nocht be aluterlie rude or ignorāt
 of that tounge in thequhilk he prayis, quhilk I
 do alreddie grāt to zou, As to thevthir pairt of
 zour argument, I confess indeid that that pla-
 ce aucht to be vndirstand of the publique
 prayeris of the kirk, bot zit it seruis nathing
 to zour purpose, bot is rather repugnant to
 the same, and prouis that the cōmon serui-
 ce of the kirk vas nocht than in the vulgar
 langage quhilk euerie man vndirstude, bot in
 ane vthir langage quhilk vas nocht sua com-
 mone to euerie man. For the vndirstanding
 of this I reid in Chrysostom, and vther anciēt
 vryttaris that amangis vther giftis quhilk vas
 in the primitiue kirk, thair vas also the gift of
 prayer, quhilk cōsisted in this, that quhen the
 Christianis var gathered togidder, thay quha
 var indeued vith this gift kneu quhat thing
 vas maist expediēt to be asked at God, quhilk

Chrysost.
in 14. prio.
ad cor.

OF THE PRAYING IN LATENE

*S. Paull.
1. Cor. 14.*

thay craued in name of the haill kirk. Nou be-
 caus it vas expediēt to the haill kirk to vndir-
 stand that quhilk thay prayed for, S. Paul desy-
 ris him quha reffauis this gift, to craue at God
 the grace of the interpretatiōe of the same, for
 the quhilk caus he sayis that he quha spekis
 vith ane toung, he spekis to God, ād nocht to
 men, ād eftiruart, he quha propheceis is gretar
 nor he quha spekis vith toungis except that he
 interpret him self, that the kirk may be edi-
 feit. Nou sen this gift of prayer remanis nocht
 zit in the kirk, bot all thingis quhilk ve craue
 of God ar put in certane formēs of oraisonis,
 it is nocht necessar that he quha prayis in na-
 me of the kirk, declair his prayer at that tyme
 to the pepil, Bor it is aneuche that it be declai-
 rit be ordinar sermonis and exhortationis,
 and vther sik menis, to the effect that the pe-
 pill be instructed quhar ar thay thingis quhilk
 the kirk in hir publique and ordinar prayeris
 crauis at God, quhilk is done at all tymes in
 the Catholique kirk. As in the tyme of Pasche
 the pepill knauis that all the prayeris tendis
 to louing and thankesgeuing to god for the
 benefeit of the redemptiōe of the varld. At
 Vitsonday, that the praying rēdis to the inuo-
 catione of the halie spirit, and sua furth of the
 rest of the seasonis of the hail zeir. Nou that S.
 Paul forbiddis nocht the publique seruice of
 the kirk to be done in ane toung quhilk is
 nocht vulgare to the haill pepill, ze vill est-
 lie vndirstand gif ze pleis to note diligentlie

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this distinctione that almaist in euerie natione thair vsis to be ane vulgar toung quhilk euerie man speikis, and ane vther toung quhilk is nocht commone to all bot to the maist learned, as testifeis S. Hierom in his commentaris on the epistle to the Galatianis that the Galatianis had thair auin vulgar toung, and by that the greik toung, and throuche the haill Orient albeit thair was ane greit number of vulgar toungis, zit the greik toung was commone to thame all. And Beda in the descriptione of Britanie vryttis that thair is fyue toungis in it, the Inglishe toung, The Britonis toung, the Scottis toung, the pichtis toung, and the latine toung, not that the latene toung was vulgare to onie pepill of Britanie, bot becaus it was commone to thame all: and for that caus it is callit thair toung: Sua Sanct Paull quhē he vill that the seruice of the kirk suld nocht be in ane strange toung, he menis that it suld nocht be in ane toung quhilk is alluterlie strāge and barbar, bot in ane toung quhilk is nocht aluyse vnknauin to the pepill, as throuche the haill Orient was the greik toung, and the haill Occidēt the latene toung: The quhilk interpretatione is gathered maist cleirly, becaus that euin in S. Paulis dayes throuche all the Orient the publique prayeris and seruice of the kirk, was in the greik toung. Albeit thair was innumerabill vulgar toungis amangis sa monie pepill, and thair is na probabilitie that euerilk cuntrey did thane turne

*S. Hierom
cont. in ep.
ad Gal.*

*Beda in
desc. Brit.*

OF THE PRAYING IN LATENE

the scripture quhilk vsed to be red in the public seruice of the kirk in thair auin vulgar tounge, not zit can thair be onie argument produced that sua hes bene done. In lyk manner in the Occident sen the fayth was first plantid, ve find na vther tounge to haue bene vsed in the publique prayeris of the kirk bot the latene tounge, Albeit euerie natione by the latene tounge quhilk is commone to all, haue thair auin vulgar tounGIS. And S. Augustine testifeis that in his dayes throuch al Afrik the commone seruice of the kirk was in the latene tounge, and hou be the changeing of ane vord quhilk befoir was accustomed ane greit sklander, and tumult of the pepill did vpryse. Mairatour quhen S. Paull sayis, he that supplieis the place of the Idiot hou sall he answere Amen to thy benedictione, gif he vnderstand the nocht, he schauis that sic benedictiōs was not accustomed to be in the vulgar tounge cōsidering S Paul callis him ane Idiot quha vnderstandis onlie his auin vulgar tounge, And requiris, or rather supponis that in the seruice of the kirk thair suld be ane yther to supplie the place of the Idiote, that is that suld haue farder vnderstanding and intelligence of that tounge in the quhilk the seruice of the kirk is said. Bot giff the seruice had bene done in the vulgar tounge, thair mistered na man to haue supplied the place of the Idiot: Than Sanct Paull schauis maist cleirly that sic seruice was not exercised in ane vulgar tounge,

*August.
epist. 11.*

bot in ane yther quhilk was not commone
 to the haill pepil, sik as is the latine tounge, as
 said is, in Scotland, and throuch the hail Oc-
 cident: Albeit it was not in the contrare ex-
 tremitie strange, or barbaruse. Bot sen ze haue
 euer mair this place in zour mouthe, and dissa-
 uis thairbie the pure pepil, I am constranit
 to schau that in zour neu deformed kirk it is
 alluterlie peruerter be zou, and the rest of the
 ministeris, becaus quhair the greik and latene
 text hes, He quha suppleis the place of ane
 Idiote hou sall he say Amen, zour ministeris
 of Geneua in monie of thair Bybilis, hes turnit
 it maist deceatfullie and malitiousslie, he thar
 is ane Idiott hou sall he say Amen: euin as gif
 thair var na difference betuix ane Idiot and
 him quha suppleis the place of ane Idiot.
 Mairouer the benediction to the quhilk S.
 Paull sayis Amen, suld be ansuered, is nauyse
 practised in zour deformed kirkis and nather
 zour Idiotis, nor thay that suppleis the place
 of zour Idiotis Ansueris Amen, as Sanct Paul
 vill haue ansuered, bot ze hane turnit Amen in
 So be it, quhilk is plane repugnant to his me-
 ning, and the practeise of the haill kirk, sen ze
 can not excuse zour selfis to say that S. Paul
 vrait to thame quha spak the Hebreu tounge,
 as Amen is Hebreu considering he vrait to
 the Corinth. quha had thair publique seruice
 in greik, and not in hebreu, geuing vs ane
 sufficient argument, that that vord Amen
 aucht to be retened in al langages, as it hes

OF THE PRAYING IN LATENE

euere bene retenet befoir zou amang all Christian men. And as the Euangelistis quha vreit in greke and thay quha turned the Euangelis out of grek in latene hes in lykmaner retened it, zea, ze zour selffis in zour bybillis sumtymes persauing that vtheruise ze vald be mockit be all men, ar compellit to retene it, as in the versione of the fourtene chaptour of the first to the Cor. He quha suppleis the roume of the vnlearned hou sall he ansuere Amen, giff ze had turned hou sall he ansuere Sobeit all the varld vald haue lachin at zou, And quhat thing can be thocht mair vane nor to turne tha vordis of Christ Amen Amen dico vobis, Sobeit Sobeit I say vnto zou: Thairfoir ze aucht to beleue that it is nocht vithout ane greit mysterie that S. Paul and the Euangelistis hes euere retened this vord Amen, and that nane vther sen thair dayes hes bene sua bauld as to turne it in onie vther langage, Insafer that the maist learner S. Augustine vryttis that it is nocht lesum to turne Amen in onie vther vulgar langage vithout the sklander of the hail kirk. Hou may ze than purge zour selffis, bot in the turning of Amen in zour neu [Sobeit] ze vald appeir to haue bene vyfar nor S. Paull and the Euangelistis, and that ze haue sklanderit the haill kirk, nocht being mouit thairto be onie resson, except onlie to mak professioun that ze ar schismatis, and vill haue na thing commone vith

*Aug. epist.
188. & 2.
de doctrina
Christ.
cap. 10.*

Christis kirk: For as concerning the vnderstanding of the pepill quhilk ze allege for zour defence, Thay vnderstud [Amen] als veill as nou thay do sobeit, and albeit thay had noch vnderstand it, zit thay var noch of sua grose ane spirit, bot thay nicht haue learned it in les not half ane zeir. Bot to cōclud the mater I vil discover the craft of Sathane be the quhilk he hes induced zou to turne, Amē in zour Sobeit. In all the prayeris of the vniuersall kirk in quhatsumeuer pairt of the varld to our dayes, at the end of all oraisonis and benedictionis vsed euer to be ansuered Amen, quhilk is ane hebreu vord, to signifie that the Ieuis at the end fall imbrace the Christiane religione, and that in thame the militant kirk in ane certane maner fall be concludit, and endit: quhairof ve mak ane daylie professiōne, quhen for the conclusiōne of all our prayeris ve vse euer to say Amen, And protestis that the prophecie of Christ salbe accomplished of ane scheipfald and ane pastore: And that the Ieuis albeit thay be reiectet for ane tyme as vrytis S. Paul, zit thay sal noch be reiectet for euer, bot at the last salbe gathered in the scheipfald of Christ: Bot ze, as ze haue denyed the fulfilling of the prophecies of the calling of the gentiles, and the vniuersalitie, and visibilitie of the kirk and kingdome of Christ, sua be the turning of, Amen, in Sobeit ze protest that the prophecie fall not

ad Rom. 11

OF THE PRAYING IN LATENE

be compleit of the calling of the Ieuis, and conuersione of thame to the Christiane fayth this is the craft of Sathan in zou, quhairbie he laboris to mak all thingis fals, quhilk hes bene foirspokin of Christ ad his eternal kingdome, that he may thairbie establis the kingdome of the Antichrist. God grant zou grace to acknaulege zour blindnes, and to deliuer zour self out of the snare of sathan be vnfenzeit repentance. Amen.

M. Bot quhairfoir reseruit the Papistis the Bybil in ane langage vnknauin to the people, quhairbie thay var defraudit of thair saluatione, and of the confort quhilk thay micht haue had be reiding of the sam, and turnit it not in thair auin Mother tounge, as ve haue done in our reformat kirkis?

B. I se in zour deformit kirkis the Bybil, be priuat men not hauing commissioun of the kirk nor knaulege of the scripturis, turnit in the inglishe tounge, peruertit in infinit places: Albeit it aucht to be referrit to the deliberatione of the hail kirk Catholik, and aduysed of the halie ghaist, quhidder it suld be translated in al langages or not? be resson thre onlie, to vit hebreu, greik, and latine var vreit in vpon the Croce of Christ Iesus be institution of the halie ghaist. Thair ar lykuys monie formes of speiking maist propir and sententious in the hebreu, greik, and latine toungeis, quhilk ather tynis the grace, or ane greit pairt of the strenth, gif thay be translated in vthir mair rude langages, or ellis requi-

tis lang circumscriptionis, quhilk be diuers
 interpretoris vil euer be changeit vith greit
 danger of the lossing of the treu mening of
 the halie spirit: Bot the vay quhairbie ze ha-
 ue deceaued the people drauing thame from
 obedience of Christis halie kirk, saying that
 scho hid from thame the buke of lyf, quhilk
 gif thay red, thay suld be als learned as ather
 the Preistis, or Freiris, vas maist lyk the first
 tentatione of Eua in Paradise, quhairbie scho
 vas puft vp vith desire of knaulege to brek
 goddis commandiment: Becaus lyk as ane
 vnlichted candel schauis not to onie man in
 ane mirk nicht the danger of the vay, albeit
 he beir it in his hand, sua the vryttin buke in
 his hand quha hes not the special grace of
 god to expone the same vithout errore, makis
 not the vay manifest quhilk leidis to saluatio-
 ne: And do ze not think that it is als vnseimlie
 ane thing, that ane vyf quha suld be occupeit
 vith the Rok, or ane Soutar, or Skynnar suld
 reasone quhiddir the general Concile of the
 vniuersal kirk, and hail Clergie of Christiani-
 tie hes interpret the vord of god treulie, as
 that Sardanapalus sat amang vemen doing
 tha thingis quhilk apertenit to thair vocation
 onlie, sua the greit abhominacionis com-
 mittit be the gentilis in sensibil erroris, ar nou
 committit spiritualie be zou last rissin vp He-
 tetikis. And it is knauin hou in Almanie sum
 be the exemple of Lot, vald haue committed
 incest, vith thair auin dochteris, becaus thay

Gene. 3.

OF THE PRAYING IN LATINE

*Lauterlib.
de voto &
continent.*

find that vryttin in the bybil: And Lauter him-
self published, that euerie man estir the exem-
ple of Abrahame, as thay red in the scripture
micht ly with thair auin hyre vemen in place
of thair vyfis, pronouncing his maist notabil
sentence agreable to the libertie of his neu
Euangel [*si non vult vxor, veniat ancilla*] Reid
Staphylus, and ze vil find, quhat abusis hes cū-
mit in the cuntrey of Almanie, sen euerie mā
had libertie to reid the Bybil in his auin vul-
gar langage: As quhair ze say that the people
vas defraudit of the vord of lyf, and tieu fude
and nuriture of thair saulis, zea abuse zour au-
ditoris, becaus the mystereis of our fayth, and
the commandis of God var declairit, and ma-
id manifest vnto thame mair esilie be prea-
ching and teaching, nor be reiding of the By-
ble: Vtheruyse thay quha can not reid culd
not attene to saluatione: And gif it var neces-
sar that al men suld reid the Byble, thay suld
not reid it in the Inglishe or onie vulgar to-
ung, bot rather in the Hebreu, or Greik to-
ung in the quhilk it vas vreittin: becaus in the
reading of it in another toung thay man re-
pose thame felfis vpon the fidelitie of him
quha hes turnit it in sik ane toung, and sua can
neuer haue onie certane assurance, cōsidering
he quha hes turnit it, hes bene bot ane man,
and micht haue faillit: Quhair of necessarlie
I conclude that ather the people man repose
thame felfis on the instructiōne of thair
pastoris, or ellis gif thay vil not be content

with the instructiōne of thair Pastoris, except thay reid the Byble, thay man al begin to studie to Hebreu, and Greik, to the effect that thay may reid the Byble in thaj toungeis, quhairin, thay ar assurit, thay var vryttin without onie erre.

OF THE APPAREILL AND ORNAMENTIS OF THE KIRK.

C H A P. XVI.

M.

Bot quhair reidis thou that it is lesum to the Papistis to adorne thair altaris sa sumptuouslie with precious stanes, with sa monie touallis, and to haue sic consecrat chalices of Gold and siluer, quhilk was abused be the preistis and freris to the greit hurt of the commoneveill, And hou can thou deny bot the Papis of Rome hes borrowit from the gentiles the superstitious maner of adorning kirkis with gold siluer and precious stanes, quhilk God hes not cōmandit nor apoynted in the vrittin vord.

B. Suppois in the Dayes of the Apostlis, and during the greit persecutiōne of the Emperoris of Rome, the Christianis could nocht haue tyme to buyld sua notabill kirkis as thay vald haue desyrit, nor zit to adorne thair altaris with ornamentis of gold and precious stannis, being oftymes constrainit to fle out of ane place to another, and to lurk in couis vndir the erd, and thair to vse the exercises of thair religione, zit quhen it pleased

THE APPAREL OF ALTARS

God to tak auay the persecutione, and illuminat the hart of the Emperore Cōstantinus Magnus to imbrace the Christian religione and to be ane instrument of the furthsetting of it, than as the Christianis began to big maist magnifiēt templis, sua began thay to adorne thair altaris vith gold and pretious stanes, and to cleyth thame maist richelie and to mak Chalices of gold and siluer in mair quantitie and aboundance nor befoir. For lang afoir Constantinus Magnus the Christianis in thair sacrifices vsed to haue Chalices of gold as amangis vtheris vitneffis the learner Poet Prudentius descryuand the persecutione of Decius, [Soletis (inquit) conqueri, sœuire nos iusto amplius, quum Christiana corpora, plus quam cruenta scindimus: abest atrocioribus censura feruens motibus, blandē & quietē efflagito, quod sponte obire debeas: hanc esse vestris orgiis, moremque & artem proditum est, hanc disciplinam fœderis, libent v̄t auro Antistes, argenteis scyphis ferunt fumare sacrum sanguinem, auroque nocturnis sacris adstare fixos cereos] ze v̄se sayis the cruell Emperore Decius to complane that ve ar mair cruell than becummis vs, quhen ve caus ryue and destroy the bodeis of Christiane men without mercie, ve vil nocht v̄se sa exorbitāt and horribil crueltie, ve crane vith plesandnes and tranquillitie, that quhilk ze suld do villinglie: Thay say that this is the maner and fastone of zour sacrifices thay say this is the Discipline

*Prudentius
Laurent.*

discipline of zour couenant, that the Bischo-
pis makis sacrifice in veschelis of gold, that
the halie and consecrat blude is offerit in
coupis of siluer, and that in the euening
or nichtlie seruice the torchis ar set in chan-
deleris of gold. Reid gif ze pleis Ruffinus, and
thair ze vill find hou Constantinus Magnus
did erect sa monie notabill templis and adorne
thame vith all kind of rich and pretious or-
namentis, ze vill find hou that the halie vo-
man Helena his mother did decore the Altaris
vith maist riche touallis and pretious stanes,
and chalices of gold and siluer. Reid S. Chry-
sostome, and thair ze vil find also hou that the
altaris vas vont to be ornit vith veluot, and sil-
kis ad vith touallis of clayth of gold and vith
chandelaris of gold: And Optatus Mileuitanus
vritand aganis the heretik Parmenianus the
kirk sayis he, hes monie ornamētis of gold and
siluer: and obietis to the donatistis, that thay
had comitted ane maist horribill cryme that
thay had brokin the chalices quhilk did cōte-
ne in thame the blude of Christ and dissoluit
thame in peces, sua that the gentiles did by
thame to mak veschellis in the quhilk thay
nicht offer sacrifice to thair Idolis, ô, sayis
he, ane cryme quhilk vas neuer hard befoir,
to tak from God, and to giff to ane Idole.

And S. Augustine yrittis that ve haue monie
veschellis, and instrumentis quhilk ve vse in
the administratiōe of the sacramentis, the
quhilkis ar consecrat and halie, becaus

Ruff. lib. 9

*Chrisost
homil. 51
in Math.
opt. lib. 2.
contra para-
me.*

Opt. lib. 6.

*August
in ps. 113.*

*S. Ambros.
2. de offic.
cap. 28.*

H

THE APPAREL OF ALTARIS

of the halie ministerie to the quhilk thay ser-
Ambros. ue: And S. Ambrose vrittis that in sum caices
lib. 2. de of ve may breke and sell euin the halie veschel-
ficin c. 28. lis quhilkis ar cōsecrat and hallouit: The kirk
hes gold sayis he, nocht to keip it, bot for the
necessitie of the pure (Tunc enim vas Domi-
nici sanguinis nosco, cum in vtroque video
redemptionem vt calix ab hoste redimat,
quem sanguis ab hoste redemit) that is than
I acknaledge the veschell that contenis the
blud of the lord, quhen in thame bayth I be-
hald the pryce of redemptione, that the Cha-
lice may redeme him from the ennemie, qu-
hom the blude hes redemit from the ennemie.
Athana. And Athanasius vryttand of the persecuti-
in epist. ad on of the Arrianis, vitneffis that the Ar-
Marcum. rianis had tane away all the vestimentis,
Athana. and vther ornamentis of the kirk: And that
in vita An thair persecutione and violence vas sua greit
tonis. that thay prophaned the halie veschelis and
Chalices be the polluted handis of the genti-
Nazian. les: And Gregorius Naziāzenus being accused
in oratione be the Arrianis, schau me sayis he, quhais blu-
de Arrianis de I haue mixed vith the blude of Christ: me-
& seipso. ning of the Arrianis quha in the tyme of the
sacrifice vas the caus of sa monie murtheris in
the kirk, and of the spilling of Christis blude
out of the Chalices, in the quhilk it vas offerit
sua that the blude of thame quha var slayne
vas mixed vith the blude of Christ be thair
persecutione, schau me sayis he, quhair I
haue exposed the Chalices quhilk ar depute

to the sacrifices, quhilk, it is nocht lessum, to the pepill to tuiche, to be tuiched and contaminat be the handis of the infidelis, as ze haue done? ze quha callis zour selfis Protestantis ze se quhais futstoppis ze follou in breiking of the Chalice, and spulzeing of the kirkis. And vnles ze cum to repentance, ze may be assured of na vther reuard, nor the Arrianis, and infidelis hes gottin befoir, quhilk is the inquenshibill fyre of hell. And in this varld ze vill nocht eschaip the vraith and iust iudgement of God mair nor vtheris quhais futstoppis ze follou. Victor Vricensis delcryuand the persecutione of the Vandalis writtis that Gensericus king of the Vandalis did send ane callit Proclus to spulzie the kirkis, quha obeying his masteris commādiment tuke the coueringis of the altaris, and maid vnto him self of thame sarkis and hoise: bot a lytill eftir he did eat out his auin tounge, and de be ane maist filthie and horribil death. Theodoretus writtis in lyk maner of ane callit Phymelicus ane danser quha had bocht ane halie vestiment of gold and silk, the quhilk Constantinus had geuin to the kirk of Hierusalem, and did put this vestimēt vpon him and danse in it, quha did fall incontinent to the erd and de maist miserabillie be the iust iudgement and punitione of God: quhairof I counsal zou to tak exemple in tyme: And sen the Ieuis in the auld testament be the command of God, had sua coistlie and riche apparellis in the tempill of

*Victorviti.
lib.1. de per
secutione
vandal.*

*Theod.li.3.
cap.37.*

OF THE APPAREL OF ALTARIS

Hierusalem quhilk vas bot ane schaddou and vmbre, hou can ze eschaip to be iniureous vnto Christ, sen ze vill that the kirkis quhilk ar dedicat to his honore be alluterlie destitute of all precious and riche apparell, and that zour auin priuat housis be mair magnificēt nor the house quhilk is dedicat to the honoring and vorshipping of god. Ve haue nocht learned the maner of the apparelling of our kirkis of the infidell Gētiles as ze say, bot rather the infidelis hes lerned that from the pepill of god, as Numa Pompilius did learne ane greit pairt of tha thingis quhilk he ordinit in the Citie of Rome for the vorshipping of the Idolis out of the bukis of Moyles. Ze of the lau of nature it self, all nationis hes vniuersalie learned that the tempillis quhilk ar dedicat to the vorschipping of god, aucht to be decorated vith greit magnificence, and exteriour apparell, nocht that god hes mister of onie sic thing, bot for declaratiōe and testificatiōe of our deuitie and subiectiōe vnto him, and als to excitate, and valkin our dull nature be sik exteriore thingis as ar subiect to our eis to deuotiōe and pietie, And euin as the kirk militant is ane certane image and liknes of the kirk triumphant, sua according to our vaiknes and imbecillitie, be the exteriore ornamentis of gold, precious stanes, and vther thingis, quhilkis ar in our kirkis ve do declair the greit affluence and aboūdance of all Ioy and consolatiōe quhilkis ar amang the halie san-

Ætis, and angellis of heuin, quha triumphis in
 glorie, sua ze appeir to me, mair rude and bar-
 bare, nor ar the gentiles thame selfis, conside-
 ring ze vill that thair be na difference betuix
 zour kirkis, and als monie noult faldis, as ex-
 perience it self dois teache. Nou that this de-
 coring and apparelling of kirkis, hes euer be-
 ne accustomed be all Christiane pepill, it is
 maist cleir and manifest to all thame quha
 pleisis to reid the ancient vrittaris as Ruffi-
 nus quha vrittis as said is that Constantinus
 Magnus, hauing obtened victorie ouer the ty-
 rane Macētius did imploy him self to buyld
 maist sūptuous and magnificēt kirkis exornād
 thamevith al kynd of apparell as also his mot-
 her Helena quha gaue sindrie veschellis of
 gold decored maist richelie vith pretious sta-
 nis. Reid Theodoret, and ze vill find hou ri-
 chelie the tempillis in that aige vas accustu-
 med to be apparelled. The sam is testifeit be
 S. Hierom vrittand to Heliodorus. Be Pauli-
 nus, be S. Chrysostom, be Optatus, be Am-
 brose, be Gregorius Nissenus, be Athanasius,
 be Gregorius Nazianzenus, be Prudētius, and
 all vther ancient vrittaris. And, as is mani-
 fest of thir said authoris, ze in spulzeing, and
 tairking auay the ornamentis of the kirk, fol-
 lou the fuststoppis of Iulianus the Apostat, of
 the Arrianis, and of the Donatistis, quha did
 tak auay the veschellis of gold, and vther pre-

*episto. ad Marcum de Arrianis, Nazianzenus in orat. de
 & seipso Prudentius in Laurentio.*

*Ruffin. li. 9
 cap. 10.*

*Theod. li. 8
 de curandis
 græcicis
 affectioni-
 bus.*

*S. Hiero-
 ad heliodo.
 Paulinus &
 natalis fa-
 lscii.*

*Chryso. ho.
 51. in Mat.
 Nissenus
 in laudibus
 Theodori
 martyris,
 Athana. in*

Arrianis

OF THE DEDICATIONE OF KIRKIS
 cious ornamentis of the kirkis euin as ze do,
 albeit ze surpas thame sumparte in sic impie-
 tie, hauand maid gretar prophanatione of all
 sic thingis nor euer thay did, as is cleir to all
 thame quha plesis to cōpair thair vorkis with
 zouris: I desyre that ze schau me of onie anciēt
 historie, that in onie aige the Christian men
 hes had sik kirkis, as ze haue nou in the real-
 me of Scotland, That is the bair vallis destitu-
 te of all kynd of ornament, vithout dure, vin-
 do, or ruffe. I am assurit ze vill neuer be abill
 to schau onie sic thing: hou can ze thane pro-
 fes zour selfis treu vorshipparis of god, quha
 vses sua manifest contempt of thaj places qu-
 hilk ar cheiffie dedicat to his honore and
 vorshipping.

OF THE DEDICATIONE
 of kirkis and altaris.

C A P. XVII.

M.

AR not the Papistis maist lyk the idolatrous na-
 tiones quha dedicatis thair Kirkis to men, and
 vemen, euin as the gentilis did thairis to Diana,
 Apollo, and Iupiter.

B. As in zour formar obiectionis ze haue de-
 clarit zour selfis to be Gentiles following the
 exemple of Iulianus the Apostate, Porphyri-
 us, and vtheris, sua in this ze declair zour sel-
 fis to be Manichæanis: for as testifeis S. Au-
 gustine, the Manichæanis did obiect the sa-

*Aug. li. 20
 cōtra Fau-
 stum.*

myn argument to the Catholiques in tha day
is, and that thay had maid goddis of thair
Martyris and erected templis vnto thame,
To quhom S. Augustine did ausuer that our
tempillis and kirkis ar onlie cōsecrat to god,
as to god onlie sacrifice aucht to be offered,
albeit thay be consecrat in memorie of the
Martyris, to the effect as he sayes, that ve
thank God of the victorie, quhilk he hes
granted to thame, and that throuch the re-
membrance of sic places, our cheritie may be
kendilled toward god, and his halie Martyris
and that ve may be helpit be thair prayeris,
and be maid pairtakaris of thair merites:
vtheruyse ve vald be Iudged ingrate giff ve
did nocht thank god of the greit benefeit-
tis quhilk he hes granted to thame, thay be-
ing membirris of ane bodie vith vs: cheiflie
sen thair victorie dois proceid from the
strenth and efficacie of Christis blude: Thair-
fore quhen ve dedicat tempilles vnto god in
the quhilk the memorie of Martyris, and san-
ctis suld be obseruit and keipit, ve do ane ma-
ist speciall honore vnto god, extolling the vi-
ctorie of the croce, quhairthrouche the Mar-
tyris and Sanctis hes triumphed ouer thair
ennemeis: As ze be the contrare in taking a-
uay all sic memorie, vill not acknaulege the
victorie of the Croce, and obscuris it sua me-
kill as ze may: Sua ve call nocht the kirk of
Paull or of Petir, becaus that it is dedicat to
Petir or Paul, bot becaus it is dedicat vnto

OF THE DEDICATIONE OF KIRKIS

*Aug. lib.
20. contra
Faustum.*

*Aurelia. in
vita mar-
tialis.*

*Abdias in
vita S. Io-
annis.*

*Damasus
in vitis pō-
ificum.*

god for memorie and honore of Petir and
 Paull, as ve call nor ane altar of Petir or
 Paul, as Augustine teachis in the same place
 becaus that ve offer onie sacrifice to thame,
 for as he sayis to Faustus the Manichæane, qu-
 hen hard thou onie preist sayand I offer vnto
 the Petir or Paull? bot ve offer onlie vnto god,
 albeit ve offer vnto him for the memorie and
 honore of S. Petir and Paull: sua zour obie-
 ctione proceidis of plane ignorance, sen ze
 impugne the Catholique religione befoir ze
 vndirstand it, That this vse and custume hes
 euer bene keipit sen the beginning of the
 kirk, it is maist cleir and manifest of all histo-
 reis, Aurelianns Discipill of Martiall, ane of
 the seuintie tua Discipillis vrittis that he
 did caus buyld ane kirk to the honore of S.
 Stephane the first Martyr, in Limoges ane tou-
 ne of France, quhilk kirk standis vnto thir
 dayes: Abdias in the lyff of S. Iohne the Apo-
 stle testifeis hou that in the toun of Ephe-
 sus thair vas ane kirk buyldit to the honore
 and memorie of S. Iohne: And Anacletus quha
 vas neir the Apostlis dayes testifeis that Mar-
 cus in the toun of Alexandria caused buyld
 an temple dedicat to the honore and me-
 morie of S. Petir: And clemens S Petirris scol-
 lar vitneffis hou that ane nobill man in the
 toun of Rome callit Theodosius did mak a-
 ne kirk of his anin hous to the honore also
 of S. Petir: And Damasus testifeis hou that
 Calixtus quha vas in the aige of Tertulliane

etir and
 Petir or
 ne place
 thame,
 eane, qu-
 fer vnto
 to god,
 orie and
 r obie-
 , sen ze
 efoir ze
 ume hes
 g of the
 l histo-
 ane of
 hat he
 re of S.
 ne tou-
 to thir
 e Apo-
 Eph-
 honore
 s quha
 t Mar-
 l buyld
 d me-
 is scol-
 in the
 mak a-
 re also
 ou that
 ulliane

did erect ane kirk in the toune of Rome to
 the honore of our Ladie : And Cōstantinus
 the Emperour as vitneſſis Sozomenus did the
 lyk in Constantinopill. And hou that be the
 help of our Ladie that toune at findrie tymes
 hes bene deliuerit from dangeris. I micht pro-
 duce vther innumerabill exemplis gif I plai-
 sed as of Helena, Pulcheria, Iustinianus and
 vtheris: Sua ze suld be eschamed to impugne
 that quhilk according to goddis vord hes be-
 ne established be all Christiane and godlie
 men befoir zou. And zit zour Centuriatoris
 of Almanie ar nocht eschamed to say, that in
 place of the goddis, quhilk vas vorshipped be
 the Ethniētis, ve do bring in in our kirkis
 our Ladie and the Sāctis to be vorshipped be
 the Christianis, Euin as the Gentiles and Ma-
 nichæanis vas vont to obiect: Ze Beza zour
 paraclete pronoucis bauldlic his sentence, qu-
 hilk I am assurit all Christian mennis eiris vill
 abhore. That the kirk of our Ladie of Lauret
 is euin^r lik the tempill of Diana Ephesiorum,
 And that the lyk superstitione is vsed in tha-
 me bayth, sua gif zour Paraclet Beza had be-
 ne in the dayes of the primitiue kirk, quhen
 the gētiles obiectit vnto the Christianis, that
 in place of Diana and the rest of the goddis,
 thay brocht in our Ladie and the Sanctis: he
 vith the rest of his ministeris of Geneua vald
 haif bene maist fauorabill vnto thame ād vald
 haue approuit thair maist blasphemous calū-
 nie to the quhilk the Christiāis did āsuer maist

Sozomen.
 lib. 7. ca. 5.

Centur. 7.
 cap. 6.

Beza cō.
 in Act. 19.

OF THE DEDICATIONE OF KIRKIS

*Theodoret.
lib. 8. de cu-
radis gra-
uicis affe-
ctionibus.*

*Aug. lib. 1.
de Ciuita.
Dei, Aug.
lib. 22. de
ciuit. Dei.*

*Hierom. de
viris illus-
tribus.*

*Ceteria 1.
lib. 2. c. 10.*

constantlie as amangis vtheris Theodoret, that our Martyris and Sanctis ar of gretar puissance and strenthe nor ar thair goddis, becaus our Martyris, and Sanctis albeit thay be nocht goddis, hes eielected thair goddis out of thair tempillis, and for Iupiter, Bacchus, and vther goddis, ve haue Petir, Paul, and Thomas, be quhais names the tempillis ar named, quhair befoir thay var named be the names of Iupiter, and Bacchus: And thairfoir giff ze pleis to reid the ancient vrittaris as Augustine, Hierom, and vtheris, ze vill find that thay vse to call the kirkis be the names of Petir, Paul, Iames, and vtheris, As Augustine in his first buke of the Citie of God quhen he vrittis, that the Gothis did forgiue al thame quha vsed to flie to the kirk of S. Petir for girth: And in the tuentie tua buke he callis the kirk of his auin toune, the kirk of S. Stephane: And S. Hierome de viris illustribus makis mentione of the kirk of S. Clement in the toune of Rome: and all vther ancient vrittaris geuis in lyk maner testimonie to this vse of dedicatione of kirkis to the glorie of god, for memorie of Christis halie sanctis and martyris. Zour Centuriatores sayes that this maner of the buyldig of kirkis begane at Constantinus Magnus, bot thay ar conuict to be learis of that quhilk is said befoir: And the vniuersall consent of all nationis vill euer be ane sufficient argument for the condemnati- one of zour impietie: For to pretermitt vther

odoret,
f gretar
goddis,
eit thay
ddis out
acchus,
aul, and
is ar na-
the na-
foir giff
s Augu-
nd that
s of Pe-
stine in
when he
l thame
Petir for
he callis
f S.Ste-
ustribus
ment in
ancient
e to this
glorie of
ctis and
hat this
e at Cō-
ct to be
And the
euer be
emnati-
it vther

cuntreyis als lang as the memorie of Christ
fall left in the Realme of Scotland, salang tha-
ir salbe the memorie of sum sanctis, for qu-
hais memorie findrie of the kirkis vas dedi-
cat to the seruice of God, As S. Petirris kirk
(in the toun of Megill) The kirkis of S. Geill,
S. Duthes, S. Ringane, S. Mongo, S. Padie, S.
Leonard in S. Leonardis colledge, and vtheris:
Quhilk names it vill pas zour pouar euer to
abolishe, except that as ze ar deliberat to
cast doune the thrid part of all the kirkis in
scotland as I heir reported, sua vith process
of tyme ze be resolut to cast thame all doune,
and aboleise alluterlie the name of Christ Ie-
sus out of the realme of Scotland.

OF EXTREME VNCTIONE

M.

BE quhat testimonie of scripture may thou proue
extreme vnctione to be ane sacrament?

B. Nocht onlie in the Euangel of S. Marc, *Marc. 6.*
quhair it is said that the Apostlis obeying the
command of Christ eiectit deuillis, and oyn-
tit monie seik vith oyle, and haillit thame:
bot also in the epistle of S. Iames all thingis
requirit to ane sacrament, ar maist lyuelie des-
cryuit, to vit ane lauchfullie callit Pastore, ane
Preist of the kirk, be quhais administratiōe
it is geuin, the external element to vit oyle,
representing the inuairt grace of consolatiōe

OF EXTREME VNCTIONE

S. James 5.

*Caluin in
lib. de refor
ma. eccles.*

geuin be the halie Gaist, with expres mentione of the effect of ane sacrament, to wit remission of synnis, with the forme of vordis pertaining to ane sacrament, to wit, prayer in the name of the lord (For thair it is vryttin gif, thair be onie seik amangis zou, lat him cal for the Preistis of the kirk, and lat thame pray vpon him, oyntand him with oyle in the name of the lord, and the obsecratione of fayth fall haill him quha is seik, and the lord sal raise him, and gif he be in synnis, thay sal be remitted vnto him): Bot ze, becaus ze haue reiected this sacrament, and refusis the consolatione of the halie Ghaist, quhilk be the verteu of it, he vsis to gif to the faythful, aganis the maist horribil tentationis of Sathan, in the extreme hour of zour lyff, ze de for the greitast pairt, in desperation: Iohne Caluine confessis him self that in the tyme of the Apostlis it vas ane treu sacrament, bot that nou it is na sacrament: Be the lyk resson he micht haue tane auay Baptisme, and zour Suppar from zou. Frere Martine Lauter zour foirgrand schir passed mair cannelie to vorke and did deny that euer S. Iames vrait ane epistle, or maid mentione of this sacrament, bot he micht haue denyit alsueil the Euangell of S. Iohne: hou can ze than purge zour selfis of maist intolerabill ingratitude to Christ, that vil nocht ressaue sua healthsum and profitabil ane sacrament, as he hes left vnto treu Christianis?

M. Thou has alledgit in thy Ansuer tua thingis,

quhilk in my iugement ar disagreeand from the spirit of god, first that Presbyter, in the primitiue Kirk, was ane preist, and leuit as ane Kirk man, quhill as according to the signification of the greik word, it is callit ane elder, sik as we chuse Zeirlic in our reformat Kirkis. The secund is, that ze vald retene that vnti-
one, quhair of the Apostle spekis, the verteu thair of to vit corporall health, nou ceissing.

B. As to the first, it is manifest that in the primitiue kirk (Presbyter) was nocht tane for ane Soutar, Tailzeour, or Merchand hauand ane mechanik vocatione, zeirlic chosin, as ze do in zour deformit kirk, bot for ane Pastore beig anoyntit. For S. Paul vryttis to Timothie [qui bene præsunt Presbyteri duplici honore digni habeantur, maxime ij qui laborât in sermone & doctrina] Lat the Preistis quha reulis veill, be esteemit vorthie of doubill honore, cheiflie thay quha trauellis in preching of the vord and teching, quhilk in nauyse can agrie to zour idiot Eldaris: And in the first chapter of the epistle to Titus, he callis the Bischop Presbyter, quhair he sayis, for this caus I left zou in Creta, that ze may améd tha thingis quhilk inlaikis, and apoynt in euerie toun, Presbyteros, that is, Bischopis, as I haue ordinit zou to do, gif thair be onie giltles: for vnles Sanct Paull be [Presbyter] and (Episcopus) vndirstude ane thing he vald nocht subioyne as ane caus of the former sentence, [Oporret enim Episcopum irreprehensibilem esse] It is necessar that ane Bischop be vithout falt,

Tim. i. epist.
chap. 5.

Tit. i.

OF EXTREME VNCTIONE

&c. And gif ze vil reid bayth the greik, and latine vryttaris in Christis kirk, ze vil find that, presbyter, amangis the greikis is callit [*ιερευς*] quhilk signifieis ane preist or sacrificatore, and amangis the latinis is callit (*sacerdos*) and that na man befoir zou did acknaulege sic Eldaris, as ze do, or that onie sic office at onie tyme hes bene in the kirk of god: sua I vald inquire of zou the caus, quhy in zour vrytingis in lating, ze vse nocht this vord, *Sacerdos*, to signifie him that ministeris the sacramentis, as euer al vryttaris and latinistis hes done befoir zou, quha euer hes tane, presbyter, and (*sacerdos*) for ane thing? As to the secund I mernel gretumlie of zour vilful ignorance, quha confundis the externall mirakil, with the effect of this sacrament, quhilk is inuisibil and spiritual. For in the primitiue kirk to confirm the fayth of thame quha ressauid this sacrament, thair vas at the administratiōe thair of ane mirakil schauin, lyk as in the rest of the sacramētis: becaus thay quha al men kneu to be neirast approchand to deathe, vithout reparatiōe of health be onie kynd of natural medicine, vas restorit to bodelie health, quhilk vas lytil les miraculous, nor gif thay had bene raised fra dede to lyff: Quhairfoir gif ze deny the verteu of this sacrament, becaus the mirakil hes ceissit, ze sal deny inlyuise that Baptisme is ane sacrament: For as

Marc. 16.

ve reid in the Euangel of S. Marc. Thay quha beleuit and var baptized in the primitiue

kirk ressaue sic pouar that be the name of
Christ thay electit Deuillis, thay spak with
sindrie toungis, thay handillit serpentis without
onie hurt, quhilk verteu, as experience pro-
uis, euerie baptized persone dois nocht ressa-
ue in thir dayes,

O F M A R I A G E.

C H A P. X I X.

M.

May thou lauchfullie alledge onie testimonie
of the written vord to proue Mariage to be
ane sacrament?

B. Sen Mariage contenis ane outuart sing
of the inuart grace, quhilk God omnipotent
creatis in the hartis of thame quha ar mareit
for the procreation and educatione of Chil-
drene, and is apoyntit, and ordinit be god
thairto: I meruel hou ze deny it to be ane
sacrament, cheiflie sen S. Paull mening of
Mariage, sayis, It is ane gret Sacrament: or
hou can ze beleue that Mariage hes na grace
nor prerogatiue amangis the Christianis: the
quhilk it hes nocht amangis the Ieuis and gē-
tilis, or that the Christianis ar nocht sancti-
feit be the halie band of Mariage to produce
Childrene vnto Christ, aganis the mening of
S. Paul in his epistle to the Ephesianis? Thair-
foir S. Augustin sayis that Mariage in the ha-
lie citie of god, may in nauyse be dissoluit,
becaus it is ane sacrament: and as Christ can

Ephes. 5.

August.
Lib. de bo-
no con. cap.
24.

OF MARIAGE

*Calu. li. 4.
inst. ca. 16.
sect. 34.*

nocht be separat from his kirk, bot is conioy-
pit vith hir be ane insolubil band, sua the
band of Mariage can not be dissolued: Of
this ze may persaue the lesing of zour mai-
ster Caluine quhair he sayis, that na man ac-
knauledgit Mariage to be ane sacrament be-
foir Gregoris dayes, sen ane lāg tyme befoir S.
Augustine acknauledgit the sam: Bot noul
vndirstand quhat hes mouit zou to deny
that Mariage is ane Sacrament, becaus ze
nocht onlie grant that our halie saluours
spous the kirk hes errit, as diuorcit from hir
houusband, bot ze celebrat also the bād of Ma-
riage betuix men and vemen diuorcit, And sua
approuis adulterous Childrene for thame that
ar begottin in the honorabil band of Matri-
monie expres aganis the testimonie of our
saluour Iesus Christ, quha nather permittis
the man, nor the voman diuorcit to contract
agane vndir the pane of breking the lau qu-
hair it is vrittin: Thou sall nocht commit
adulterie: for albeit diuorcement may be maid
from bed speche, and burde, zit as to the dis-
solutione of the band of Mariage, thay may
na mair be separat, nor the Saul from the bo-
die vithout death, As vitneffis S. Paul to the
Cor. Bot thame quha ar mareit I command
nocht I bot the lord, lat nocht the vyf be sepa-
rat from hir housbād, bot gif scho be separat,
lat hir abyd vnmareit, or ellis be reconciled
vith hir housband, and lat nocht the hous-
band put away his vyff, quhair it is to be vndir-
stand

*S. Paul. 1.
Cor. 7.*

stand lykuyse, gif he leue his vyf, he aucht
ather to be reconcilit with hir agane, or ellis
abyd vnmareit.

M. As to the testimonie of Paul, it seruic not *Epho. 5.*
to Your purpose becaus he callis nocht Mariage [*sac-*
ramentum.] bot (*μυστήριον*).

B. Do ze nocht think that S. Hierom, quha
was author of the vulgar translatione, ressaued
be the Kirk, and as zit imbraced euerie quhair,
had sufficient knauledge to expone the vers
of the greik text, in latine or nocht? Bot
ze appeir to desyre that S. Paul vryttand in
greik suld haif spokin latine, and callit it (*sac-*
ram ētum) zea the name (*sacramētum*) amang
the latinistis signefeis mair impropirlye that
quhilk ve call ane sacrament, nor dois the
vord (*μυστήριον*) amangis the Greikis.

OF THE VOV OF CHASTITIE

M.

ZE that ar Papistis albeis ze can nocht keip the
commandis of God, zit as thocht the keiping of
thame var nocht sufficient, ze charge Your selfis with
the vou of chastitie, aganis the expres vordis of Paul
lat euerie man haue his auin vyf to auoyd fornica-
tione, zea Paul dois planelie foirspek of You saying *1. Cor. 7.*
that in the latter dayes thair sall vpryse sum quha *1. Tim. 4.*
sall forbid men to marie quhilk is maist planelie ful-
fillet amangis You, sen ze vill nocht that it be lesum
to Your Preistis Freris Monkis and Nonnis to marie.

B. Your argument is full of calumnie and
deprauatione of goddisvord, sen ze can nocht

OF THE VOV OF CHASTITIE.

*Ioan. 3. epi.
cap. 5.*

Matt. 19.

1. Tim. 5.

*Calu. libr.
inst. 4. cap.
13. sec. 18.*

be abill to schau that euer onie Catholique
teached that the fulfilling of the command-
mentis was nocht sufficient to attein to the
lyfe euerlasting, quhilk ar nocht impossibill, as
ze allege, sen the scripture teachis vs, that thay
ar maist esie saying, his commandimentis ar
nocht haue. Bot to cum to zour obiectione
the vou of chastitie is nocht aganis the scri-
pture as ze allege, bot maist cōforme thairto,
ze consaled be Christ him self, quhen he sayis
thair be sum quha hes chastifeit thame seluis
for the kingdome of heaun, quhairbie he de-
claris that thay astrict thame seluis to perpe-
tual continēcie and chastitie. And S. Paul vryt-
tand to Timothie sayis, that the vidouis quha
estir thay ar dedicat to the seruice of the kirk
dois marie incurris damnatione, becaus thay
haue brokin thair first promeis quhilk vor-
dis can not be vnderstand bot of the promeis
and vou of chastitie, sen vtheruise be mariage
thay vald nocht haue incurrit damnatione.
The quhilk place is sua cleir that Caluine him
self albeit he labour mekil to interpreit it in
ane vther sense and mening, zit he is constrain-
nit to grant that it was nocht lesun to thay
vidouis to marie, and that thay quha vald ma-
rie did incur damnatione, quhairbie also he is
constrainit to confes that thay had sum vou
and obligatione of chastitie, vtheruise maria-
ge had nocht bene vnlesun to thame, sua the
vou of chastitie is nocht aganis goddis vord
as ze maist falslie allege, bot veray conforme
thairto, and maist acceptabil vnto God. As

sanct Paul testifeis maist planlie he quha is
 mareit is cairfull for the thingis of the varld, "
 hou he may pleise his vyf, and he quha is vn- "
 mareit is cairful for the thingis of the lord, "
 hou he may pleis the lord: teachand vs thair-
 bie that as thay quha ar consecrat to the ser-
 uice of God, and ministrie of the kirk aucht
 to be onlie cairful hou thay suld please God,
 sua thay suld nocht be mareit, according to
 that quhilk euer hes bene practised sen the
 beginning of the kirk to thir dayes, as is maist
 manifest of all ancient vryttaris: And I meruel
 of zou that ze do nocht reid zour maister
 Caluine mair diligentlie in this poynt, quha
 spekand of the vidouis that var dedicat to the
 seruice of the kirk sayis [Ego verò illis mini-
 mè nego viduas quæ se suâsq; Ecclesiæ operas
 addicerēt, perpetui cœlibatus legem simul su-
 scēpisse, non quia in eo religionem aliquā sta-
 tuerent, vt postea fieri cœptum est, sed quoniā
 nisi sui iuris, iugo maritali solutæ, functionem
 illam sustinere non possent] I deny nocht to
 thame that the vidouis quha addicted thame
 selfis and thair haill trauel to the seruice of the
 kirk, to haue subiectit thame self to the lau, of
 perpetual chastitie, nocht making onie reli-
 gione in doing of that, as estiruart begā to be
 done, bot becaus thay nicht nocht fulfil that
 charge, vnles hauing ful pouar of thame selfis,
 thay var fre from the zok of mariage. Gif the
 vidouis quha hes bot lytil, or na thing ado in
 the kirk in cōparefōne of the ministeris, can

*Basil. in
 lib. de vir-
 ginit.*

*Amb. ad
 virg. lapsā
 ca. 9. hiero.
 1. contra
 Iovinian.*

*Cal. inst. 4
 cap. 13. sec.
 18.*

OF THE VOY OF CHASTITIE

nocht fulfil thair charge except thay remane vnmarrit, as Caluine sayis, hou can it be possibill that the Ministeris being marrit can fulfil thair charges? hou can ze than clenge zour selfis bot ze repugne to S. Paul, and to the practeise of the vniuersal kirk ze to zour auin maister Iohne Caluine, and that ze all, for the maist part sen ze haue professed chastitie, incur the sentence of condemnatione pronouncd be S. Paul aganis the Vidouis, quha efter the promeis of chastitie did marie? As to the places of scripture quhilk ze allege for zou, The first is sinistrouslie interpreted, for the mening of S. Paul is nocht that euerie man suld be marrit, vtheruise he vald be repugnant to him self quha being vnmarrit desyris al men to be lyk vnto him, and in the beginning of the chaptoure sayis, It is gud to ane man nocht to tuiche ane voman, bot as vryttis S. Hierom amangis vther quæstionis quhilk vas proposed to S. Paul be the Corint. this vas ane, quhidder gif thay quha var marrit, to vaick on oraisone and prayer, suld leue thair vyfis or nocht? he ansueris that thay suld nocht leue thame, bot euerie mā suld keip his auin vyf, quhilk is the mening of tha vordis neuertheles to auoyd fornicatione lat euerie man haue his auin vyf, and euerie voman hir auin housband.

*S. Paul. 1.
Tim. 5.*

1. Cor. 7.

*Hiero. lib.
1. contra
Iovinla.*

*1. Timo. 4.
Clemens
libr. 6. con-
stit. apost.
ca. 8. Aug.
heres. 25.
epipha. 46.*

The secund place aucht to be vnderstand of the Tatianitis, Marcionitis, and the Manichæanis quha cōdemnit Mariage as vnlesum, and affermit that thair vas na difference betuix

Mariage and fornicatione, the Catholiques affirmes na sic thing, ze thay afferme the contrare, that Mariage is ane honorabil bād, and halie sacrament ordinit be Christ for the procreatione and educatione of childrene: Thay afferme that it is nocht lesum to marie eftir the vou of chastitie, quhairin thay condem nocht mariage bot condemnis thame quha brekis thair vou, and promise maid vnto God, as S. Paul dois the Vidouis quhairof I haue spokin befoir. Thairfoir S. Basil sayis that gif ane Virgine marie eftir the vou of chastitie scho committis adulterie, becaus hir housbād is zit on lyf that is Christ. And S. Ambrose vrytand to ane Virgine that had fallin, sayis that scho had committed adulterie. And S. Hierom callis it nocht onlie adulterie bot also incest. And ze can nocht misknau hou that Iouinianus vas condemnit for ane hæretike beressone he vas the caus that Monkis and Nonis did Marie as vryttis S. Augustine, sua ze suld be eschamet of sua manifest prophanatione ad deprauatione of goddis vord,: Bot as ze ar destitute of all spiritual consolatione, and delyttis onlie in the sensuall pleasoris of the fleshe, sua almaist quhat euer ze reid in the scripture, ze vreist it to zour fleshlie libertie, and hes na vther places of scripture in zour mouthis, bot thai quhilk be zour corruptit Iudgemēt appeiris to cloik zour sensualitie. As [cre- scite & multiplicamini: Melius est nubere quā vri: Vnusquisque propter fornicationem vxq-

*Basil. de
virg.*

*Ambros.,
ad virg. la
psam ca. 5.*

*Hierony.
lib. 1. cōtra
Iouinianū,*

*Aug. hares.
82. ad
quodvult
deum.*

OF THE VOV OF CHASTITIE.

rēm suam habeat, vir vxori debitum reddat, non est bonum homini esse solum, faciamus ei adiutorium simile sibi: volo iuniores viduas nubere, filios procreare, an non habemus potestatem mulierem sororem circumducendis? oportet Episcopum esse vnus vxoris virum: vttere modico vino propter stomachum: vinū exhilarat cor hominis, spiritus tristis exiccat ossa: nihil quod intrat per os coinquinat hominem, omne quod in macello vānit māducate, nihil in̄terrogantes propter conscientiam: omnia munda mundis: exercitatio corporalis ad modicum vtilis est] and sua furht of the rest, deny gif ze can bot thir and siclyk places of the scripture ar euer in zour mouthis, bayth in zour prechingis and familiar conuersatione. And as to the places quhilk tendisto mortificatione and dantoning of the fleshe ze mak na mentione at al, bot vald haue al sic places forzet and aluterlie vnknauin to the peopil, persauing maist cleirlye that gif thay kneu thame thay vald incontinent abhore zour maist sensual and adhomnabil lyf, and vald knau perfytlie that it is nocht conforme to godis vord. For exemple I micht produce monie siclyk places quhilk I neuer hard zit cited be zou nor zit as I beleue, onie of the peopill, vnles by zour intent thay had chancit in zour ordinar textis, as for example, [It is gud for ane man nocht to tuiche ane woman : Thair ar sum quha hes maid thame self chast for the kingdome of heuin. Art thou

1. Cor. 7.

Matt. 19,

loused from ane vyf: seik nocht ane vyf, I vald
 haue zou without cair: the vnmareit cairis for
 the thingis of the lord, hou he may please the
 lord: bot he quha is mareit cairis for the thin-
 gis of the varld hou he may please his vyf: He
 quhageuis his virgin to mariage dois veil, bot
 he quha geuis hir nocht dois bettir. Refuse the
 zougar vidouis for quhen thay begin to vax *1. Timo. 5*
 vantone aganis Christ, thay vil marie incur-
 rand damnatione, becaus thay haue brokin
 thair first promeis: It is bettir to vaik on orae- *Tobie. 12.*
 sone with fasting and praying than lay vp- *Ioel.*
 thesoris of gold: Nou thairfoir sayis the lord
 turne to me in all zour haittis, in fasting, in *Matt. 6.*
 yeiping and murning: Bot quhen thou fastis,
 oynt thy head and vesch thy face, that thou
 appeir not vnto men to be fastand, bot to the *Marc. 2.*
 father of heuin in secreit, The dayis sall cum
 quhé the brydgrome salbe tane from thame *1. Cor. 7.*
 and than thay sal fast. Lat not ane of zou sub-
 tract the deuitie of Mariage from the vther
 except for ane tyme that ze vaik on fasting *1. Cor. 9.*
 and praying: I chastise, my bodie, and bring it
 vnder obedience, lest quhen I haue præched
 the Euāgel to vtheris, I my self be fund in the
 number of the reprobats: It var tædious to cite
 the thrid pairt of the placis of the scripture
 quhairin ye ar exhortit to fasting and al kynd
 of dantoning of the flesh, and zit in all zour
 sermonis and conference, thair is nane of thir
 mair hard, nor gif thay had neuer bene vryt-
 tin.

OF ORDOVR
OF ORDOVR
CHAP. XIX.

M.

Vil thou lykwise approue the seuint Papistical Sacrament quhilke is callit Ordour?

B. It is nocht without gret caus that Hæretikis lyk zou, at al tymes hes bene maist offendit that Ordour, quhairbie is geuin the grace of lauchfull calling, and administratiōe of the sacramentis, suld be reuerenced as ane sacrament: Becaus this being granted it vil euidentlie appeir, that thay ar na Pastoris, bot Volfis, and Toddis, quha hes nocht cū in at the dur, bot as ze, haue violentlie done brokin the dyk of the scheipfald: zit al the treu Doctoris in the kirk of god hes acknauledgit Ordour to be ane Sacrament, of the quhilk S. Paul makis mentione writtand to Timothie neglect nocht the gift of prophecie, quhilk is geuin to the be the onlayig of the hādīs of the preistheid: in the quhilk testimonie thay quha ar nocht villinglie blind, may collect al thingis request to the definitione of ane sacrament. Zea Calvin zour maister conuict be the strēth and euidence of the veritie, quhilk is sua expresse contenit in goddis vord, is constrainit to grant that Ordour is ane treu and lauchful sacrament, vith the quhilk al thay aucht to be indeuit, quha exerceisis the preaching of the vord, and administratiōe

1. Timo. 4.

Calu. li. 4.
cap. 19.
sect 31.

of the sacramentis: albeit in thir feu vordis he cuttis his auin throt, and declaris maist cleirlye that he being destitute of the said sacrament, is na minister of goddis vord, bot ane fals Prophet, quha vithout al calling hes start vp at his auin hand: And as to zou quha denyis this sacrament, ze nocht onlie contravene the manifest vord of god, the practise of the vniuersal kirk euer sen the Apostlis vnto this present: and zour maister Iohne Caluine: Bot mairouer ze induce sic ane confusione amang zour selfis (sen ze mak it lesum but onie lauchful calling to vsurp the office of ane minister) that the lyk vas neuer hard nor sene in the varld befoir: and gif I vald say that I var ane Minister, and had als gret pouar to preache, and administrat the sacramentis as ze haue, quhat argument can ze haue aganis me? For I am als abil to schau quha gais me pouar, as Iohne Knox vas abil to schau, quhen he vas demandit of his authoritie: sua ze may se be taking away of this sacrament, hou ze put the pure flock of Christ in perpetual vauering, hauing na reul to discern betuix the lauchful scheipheid, and the volf.

M. Vil thou approue al the degrees of Ordore in the Papisticall Kirk, as thocht that var institute be our Maister and Apostlis, sence our reformatione allowis nane of the sam?

B. Gitze can propone onie scripture, or determinatione of onie general Concile, or zit

OF ORDOVR

1. Tim. 3.

the practeise of the vniuersal kirk, aganis sik
distinctione of ordoris, I vil do gude vil to
ansuere zou: bot I am assurit ze can do na sik
thing: As to zour reformationes it is hard
to me to groude my faith vponethame, be-
caus thay consist cheissie in pulling doune,
and denying of thaj thingis quhilk befor hes
bene vniuersalie establisshed, and thairfoir I
tak lytill head of zour argument, quhilk lea-
nis onlie vpon zour deformationis: For I
think for my auin part, I haue als gret autho-
ritie as ze or onie minister of Scotland, and
am mair asurit of the assistance of the ha-
lie spirit nor ze ar: Bot to conclude I meruel
na thing that ze grant nocht the distinctione
of the degreis, and offices of kirk men, quha
hes thair ordinace of the halie Ghaist speikad
in the halie kirk, quhilk is the piller and
groude of treuthe: For gif ze grant the same,
as al gud Christian man dois: ze se manifestlie
zour auin arrogance and condemnatione:
Becaus the last general Concile conuocat be
the authoritie of Christ our saluoure, as Hei-
che Preist in the Pape, hes denuncit al zour
venemous doctrine maist pestiferus, and ha-
retical.

OF THE PAIPIS AVTHORITIE

CHAP. XXI.

B Alcanqual. *Quhat authoritie grantis thou
vnto the Paip?*

B. Gifonie controuersie of religione sal arise betuix Christian men being of learning and estimatione, being abil to mak ane greit diuisione, vnles the Concile of the general kirk be conuocat: The biscop of Rome quha is Paip, hes pouar and authoritie to assemble his Concile of the quhilk he is President as Vicar of our saluiour Christ vpon the earthe, and vithout quhais cōfirmatione the same hes na effect.

Bal. Our maister Christ is onlie head of the kirk, quhairfoir the authoritie of the Paip is vsurpit, and tyrannicall.

B. Zour proudnes lattis zou nocht vnderstand the veritie: for Christ indeid is onlie head of the kirk fra quhom all grace and spirituall giftis dois proceid throuche the haill bodie of it, lyk as from the head, the mouing and vital strenth proceidis in the rest of the bodie. And in this maner nather the Paip, nather zit onie mortal man can be head of the kirk: bot as to the exterioure gouernement and administratione thair of Christ, nocht beig vith vs in ane corporal and sensibil maner, to quhom ve may haue our recours in al materis and difficulteis, he hes left vs ane Vicare in his place, quhom in this respect ve cal the heid of the kirk as subordinat vnto Christ, and depending on him: quhairin he hes schauin his gret lufe and Cheritie towardis his spous the kirk, and towardis hir pure flok, leuing thame in his place ane to quhom thay

OF THE PAPIS AVTHORITIE.

mycht euer haue recourse, quhatsumeuer difficultie might occur: And thairfor sayis S. Ambrose, speking of S. Petir (Christus reliquit nobis Petrum, tanquam vicarium amoris sui) that is, Christ hes left vs Petir in his place as vicar of his lufe towardis vs, quhom he constitute cheif pastore vnder him selff, saying Sathan desyrit to riddil zou as quheit, bot I prayit for the Petir, that thy fayth inlaik nocht: Of the quhilk ze may vnderstand esilie, that suppose Christ be head of the kirk, zit that it is na vyse repugnant that he haue ane Vicar in his place for the exteriore gouernement as said is: lyk as the king is head of his realme, suppose he haue ane lieutenēt vnder him: zour argument than as ze may persauie, is of na strenth, for in ane maner Christ is callit head of the kirk, and in ane vther maner the Paip is callit head of the sam, lyk as ze zour selfis do cal zour ministeris, Pastoris of four kirkis (suppoise thay feid thame veray euil) and zit ze vill nocht deny bot Christ is Pastore of thame: For it is all ane thing to be callit pastore of the kirk, and head of the kirk, considering the pastore man gyde and gouerne his floke: quhilk is the propir office and devtie of the head in respect of the rest of the bodie.

Bal. Is nocht this ane sufficient argument to say, Christ onlie was head of the kirk, thairfor Petir in nauyse might be heid of the sam, nor be consequēce his successoris?

B. Gif this be ane sufficient argument, it followis alsueil Christ is onlie Pastore of zour four kirkis, thairfoit ze ar nocht pastoris of thame: gif be this argument ze proue that the Paip is nocht head of the kirk, ze may proue lykuyse that ze ar nocht pastoris of zour four kirkis, quhilk I trou be veray treu: Becaus ze can schaur na authoritie of goddis vord, apoyntand ane minister to four kirkis.

Bal. *Our Maister Christ in the Euangell of Luc. Denys, that thair suld be onie head or Prince amang the Apostlis, as is in ciuil policie. For thair it is vryt-
tin. Thair arase ane contentione amang the Discipiles quhilk of thame appeirit to be greitast, bot he said vn-
to thame, The kingis of the nationis hes dominione ouer thame, and thay quha hes pouar ouer thame ar callit beneficent, Zit Ze ar nocht sua: Bot he quha is gretar amang You lat him be as he quha is les, and he quha is Prince lat him be seruand to the rest.* Luc. 22.

B. This is ane commone place, quhairfra ze souke sophisticall argumentis to dissaue the ignorant pepill: to vit quhen as in onie place of scripture, the abuse of ane gud thing, (sic as is the authoritie of he preistheid quhairbie vnitie is conseruit in the kirk of Christ) is reprouit, to collect that the gude thing, is alto- gidder denyit to haue onie profitabil vse in the societie of mankynd, as in this place ze do maist manifestlie. For our maist halie saluioure Iesus Christ denyis nocht in this place, that thair suld be ane amang the rest of the Apo- stlis, eftir his departing, of gretar Authoritie

OF THE PAPIS AVTHORITIE

nor ane vthir, bot onlie instructis him quha
 sal ressaue this præminent Authoritie, that
 he loyne nocht thairuith pryd, ambitioe, and
 lifting vp of his hart, thinkand that throu-
 che nature, merite, or operatione of his auin,
 he is mekil mair vorthie, nor the rest of his
 brethene: for saying[he quha vald be Prince
 amang zou, lat him be as he quha seruis] it
 is necessar that ve grant sum of the Apostlis
 to haue bene Prince, or ellis the instructiōe
 var superfluous, quhil as na man is instructit:
 This is mair manifest be the exēple tane from
 his auin humilitie, becaus thair is na dout bot
 he vas Prince amang his discipillis, zit he did
 vesche thair feit, and ressonis in this place,
 quhilk of the tua is gretar, quhidder he that
 sittis doun, or he quha standis, and makis
 seruice? bot I am in the middis of zou as he
 quha makis seruice: Sua as he vas head of
 the Apostlis and did serue vnto thame, in lyk
 maner he requiris that his Vicar and lieutenēt
 suld be ane seruand to the rest, And that his
 superioritie suld nocht tend to his auin pro-
 pir glore, and vantage: bot onlie to the pro-
 fite and vtilitie of his flok: abyding his re-
 uard nocht fra his flok, bot fra Christ, quha
 did apoynt him thairto: And thairfoir gif
 ze vil consider the stylis of Emperouris, and
 kingis of the earthe, and of the Papis of Rome
 Vicaris to Christ, ze vil find thame mekil dis-
 crepant: As the stile of the Emperoris is na
 thing, bot titillis of honore, Imperator, Do-

minator, Triumphator: The Paip stylis him self maist humlie Seruus seruorum Dei, ha- uing gud remembrance of the vordis of Christ quhilk ze haue maist faslie cired for zour purpose.

Bal. Gif thou think that Petir was Prince of the Apostlis, eftir the ascenssione of our Maister Christ, thou art conuict be manifest scripturis, quhairin we reid that Paul reprovit Petir at Antiochia, and sayes that he was na thing inferiore to the Cheifast Apostlis.

B. Zour argumēt is of na strenth, Sanct Paul reprovit S. Petir, tharfore Sāct Petir was nocht head of the Apostlis, Becaus the reproving of Sanct Petir, apertenis nocht to his office quhiddir it was mair heich and excellent in dignitie, nor Sanct Paulis or nocht: bot onlie to his persone insafar as ane particular membir of the kirk, bünd to the obseruatione of the Christian lauis quharin he micht alsone fail as onie of the rest of the Apostlis, and sonar, becaus Sathan is maist reddie to procure the fal of thame, quhilk may be gretast sklander and caus of ruing to monie: Siclyk ane singular and simpil preist may reprove the maneris of the persone, quha is lauchfullie promouit to be head of the kirk, hauing the authoritie of Christ vpon the face of the earth. For the command of fraternal correctione is general and dois comprehend al men in quhatsumeuer estait or degrie thay be: For euin as men may failzie: sua aucht thay

OF THE PAPIS AVTH.

*Hiero. in
2. ad Ga-
latas.*

2. cor. II.

Gal. 2.

to be subiect to correctione, and admonition: Porphyrus (as testifeis S. Hiero in this place) suppois he was ane Apostat frō the Christiane religion, zit was nocht sua blind as ze, bot gatherit albeit vrāgustlie, that S. Paul was ane arrogāt man, becaus he interprysit to reprove S. Petir quha was his head: The mater of the supreme Authoritie of S. Petir was thā so cleir and manifest in the self, that euin amang the Apostatis from the Christian religion, it could nocht be denyit: As to the vthir part of zour obiectione, quhair ze say that S. Paul thocht him nathing inferioure to the maist gret Apostlis: That testimonie seruis na thing for zour purpose, becaus as the Ancient vritaris interpretis that place, Sum vald haif perswadit the Corinthianis, that S. Paul was onlie ane discipil, or schollar of the Apostlis, and nocht of the sam rank vith the rest: For the quhilk caus he vrittis, that he was ane Apostil alsueil as thay var, chosin thairto be god immediatlie, ād hauīg pouar to preache throuch the hail varld as thay had, and that he had laborit alsmekil for the setting furth, and plāting the Euāgel as thay had: and zit nothwithstanding he acknauledgit S. Petir as principal, and cheif head of the rest: Zea in the epistle to the galatianis he testifeis him self, that he passit vp to Hierusalem to confer vith S. Petir, vthervyse al his preaching had bene in vaine the quhilk sanct Hierom exponand sayis that the preaching of sanct Paul had bene of

na au-

na authoritie, except it had bene confirmit
be the authoritie of sanct. Petir: And S. Aug.
vrittis in plane vordis that gif S. Paul had
nocht fund the Apostlis in lyff, vith quhom
he micht haif conferrit his Euangel, the kirk
vald haue geuin him na credeit at al: quhair of
ze may persaue that S. Paul acknauledgit the
Authoritie of S. Petir, vtheruys it had nocht
bene necessar, for to get authoritie to his do-
ctrine, to haue conferrit vith S Petir.

*Bal. Thou that pretēdis the vnderstanding of Dia-
lectiK maK me ane forme of necessar cōclusiōne groun-
dit vponē onie place of the vrittin vord, quhairbie
thou may proue that S. Petir was head, and grounde
of the Kirk quhilk thou callis bayth ane thing.*

B. Quhat misteris me to mak onie argu-
ment to proue that Petir was the ground of
the kirk, sen Christ him self, callis him the
groude, saying: (vpone this rok I vil buyld my
kirk): Gif ze culd schau the lyk testimonie of
scripture that the kirk suld be groundit vpo-
ne Iohne Caluin, or that Iohne Caluine suld
haue bene callit the rok, vponē the quhilk
Christ suld buyld his kirk, I trou ze vald
cry loudar for the defence of the kirk of Ge-
neua nor ve do for the kirk of Rome: Bot thā-
kis to god thair is na vord in the scripture na-
ther of Caluine, nor zit of knox.

*Bal. Christ him self was the rok, as vitneffis
Paul, thairfoir Petir was nocht the rok vponē the
quhilK the kirk suld be buyldit.*

B. Ze beir greit inuie to S. Petir, For sen Christ

K

OF THE PAPIS AVTHORITIE

Math. 5

*Hierō in
epistola ad
damasum.*

*Optat 2.
cōtra Par-
menia.*

*Tertul. de.
prescriptio*

him self, callis him the Rok vpon the quhilk
his kirk suld be buildit, ze may persauē zour
argument to be maist vane: euin as gif onie
man suld say: Christ was the licht of the varld,
according to that testimonie of scripture I am
the licht of the varld, thairfore the Apostlis
was nocht the licht of the varld quhilk repu-
gnis expresse to the scripturis [Ze ar the licht
of the varld:] Christ is callit Petra becaus he
is the principal grounde on the quhilk the
hail kirk dependis, and ressauiis subsistence:
Petir is callit be Christ the rok, nocht as the
principal grounde, bot as dependent from
Christ, to quhom all the membirris of the
kirk aucht to be conioynit, gif thay vald be
membirris of Christ, as I haue schauin maist
cleirly be goddis vord, and al the hail anciēt
vrittaris dois testifie: As amangis the rest,
S. Hierō vrytand to Damasus Paip of Rome,
Quha euer sayis he, is nocht conioynit vith
the, he is separat from Christ: And Optatus
Mileuitanus vrittand aganis the hāretik Par-
menianus, thou can nocht misknau sayis he
that Petir was head of the kirk: and sua ma-
king an enumeratione of all the Papis of
Rome vnto Siricius, quhilk was in his dayes:
vith Siricius sayis he, ve ar cōioynit in vnitie
of doctrine: producing that as ane infallibil
argument of the cōiunctione vith Christ, and
befoir thame bayth the ancient vrytar Tertul-
lian in his buke, quhilk he callis de Præscri-
ptionibus Hereticorum, quhair he callis Petir

the Rok of the kirk and confermes thame to be in treu doctrine quha ar conioynit with the treu successours of Petir: And befoir him also Ireneus speking of the kirk of Rome aganis the Valentinianis, To this kirk sayis he it is necessar that all vther kirk aggrie, becaus of the authoritie quhilk it hes aboue the rest: And to be schort vith zou, ze a can nocht be abil to schau in onie eage sen Christ that euer thay quha hes bene conioynit with the kirk of Rome hes bene estemit for hæretikis, or thay quha hes bene separat from it, for treu Christianis, or Catholiques: And sua be ane sufficient inductione, I may conclude that ze quha hes separat zour seluis from it, ar heretikis, as euer al ancient doctoris hes concludit befoir thir dayes. And as ze aggrie not vith the successoris of Petir, sua ze ar nocht conioynit vith the Rok vpon the quhilk Christ did buyld his kirk saying: (Tu es Petrus & super hanc Petram ædificabo Ecclesiam meam.) Thou art ane rok and vpon this rok I sal buyld my kirk, for the Hebreu text of Sanct Mattheu hes tuiyse Cephas vithout sic chāgeing as is in *Welsh* and *Welsh* Dene. Durie. Thou knaues nocht quhat our maister Christ understude be the roke in that place, for it is the faith and confessione of Petir, sua that al faythful Brethren, confessand Christ to be the sone of the leuing god, is equal to Petir be verteu of this testimonie, and grounde of the kirk na les nor he.

B. I vat nocht in quhat scripture ze haif fund.

OF THE PAPIS AVTHORITIE

that the rok is callit the confessione of the fayth of S. Petir: And suppois it var callit sua, it seruis nocht sua mekil to zour purpose as ze beleue, becaus the confessione of the fayth of S. Petir aucht nocht to be separat from Petir, bot that the kirk suld be groudit on Petir as ane faythful membir of Christ, vith quhais fayth the rest of the membirris suld aggrie: Nou schir that al Christianes ar nocht equal to S. Petir be verteu of this testimonie, of the vordis immediatlie followiing it is maist manifest. Becaus our maist halie salulour sayis vn-to him (to the I sal gif the keyis of the kingdome of heuin) quhilk ze vil nocht grant to apertene to euerie man indifferentlie: And gif al Christianis in safar as thay confes Christ to be the sone of the leuing God, be the ground of the kirk: than vald I demãd of zou, quhair in dois consist the rest of the buylding?

DD. Thou art ane obstinat, stifnekkir Papist, and it var almous to hang the fals theif knaif.

B. Schir gif al papistis merites to be hangit ze vald haue bene hanged lang syne, and zour Coule vpon zour head.

Bal. Quhy geuis thou nocht credite to Gregore ane Bischop of Rome, quha refused the name of ane vniuersal Bischop, saying, gif onie man vald be callit ane vniuersal Bischop, he is the foirrunnar of the Antich.

B. I meruel that ze ar nocht eschamit to cite S. Gregore, sen in his hail Epistles he schauis maist cleirlye hou he dois succeid to S. Petir, and hes Authoritie aboue al vther Bischopis,

as among the rest, reid the epistle to Augustine quha vas send to Ingland for conuersione of the cuntrey, in the quhilk he geuis dispensatione to contract mariage in certane degreis forbiddin be the kirk: and in ane Epistle vryt-
 tin to Scotland concerning the obseruation of Pasche day, amongis vther thingis, he sayis, he meruellis hou that Scotland being bot ane nuke of the varld, dar vsurp to celebrat pasche day, at ane vther tyme nor the vniuersal kirk dois? Reid his Epistlis to the Bischopis bayth of the Orient, and Occident: And I am assurit that ze vil be confudit of zour impudencie, as to tha vordis quhilk ze cite for zou, ze haue neuer red nor considerit the mening of thame: Becaus he callis him ane vniuersal Bischope, that dois sua vsurp to him the name of ane Bischop, that he vil na man be bischop by him, in the quhilk maner quhafoeuer callis him self ane vniuersal Bischop he is ane foir-
 rûnar of the Antichrist suppoise in ane vther maner ane vniuersal Bischop may be callit he quha hes authoritie ouer the vniuersal kirk and hes pouar to gather the vniuersal kirk togidder, as in the general Cōcilis, the quhilk pouar S. Petir, and al Bisch. of Rome, euer had, and practised sen the beginning to thir dayes.
Bal. Ze lay euer for ane grounde, that Petir vas bischop of Rome, bot I afferme that he vas neuer in Rome, and thairfoir he culd nocht be Bischop of it.

B. And I affirme, he vas in Rome, bringand for me al ancient vryttaris, that euer hes vryt-

*Egesip de
excidio
Hierosoly.*

OF THE PAPIS AVTHORITIE

*Egesip. de
excidio
hierosoly.
Iren. lib. 3.
cap. 3.
Tertu. lib.
de præscri.
heretici.
Opta 2. cō
tra Parm.
Aug. epi
stol. 63.
Hiero. de
virtu. illust.*

tin of this mater, quha testifeis that he vas
nocht onlie in Rome, bot sched his blude in
it, as Egesippus: Irenæus lib. 3. contra Valenti-
nos. cap. 3. Tertullian de præscriptionibus Hæ-
reticorum: Optatus lib. 2. contra Parmenianū
Augustin in ane thousand places, as aganis
the Donatistis, Cresconius grammaticus, Par-
menianus, and in his 165. Epistle: S. Hierom de
viris illustribus, quhair he testifeis that in the
secund zeir of Claudius, he did cum to Rome:
This sam testifeis Eusebius, and al the rest.
Nou schau me samekil as ane, of onie Autho-
ritie, quha testifeis that S. Petir vas neuer in
Rome. Bot indeid I mā lauch at zour greit sub-
tilitie: Sanct Petir vas neuer in Rome, thair-
foir he had nocht Authoritie ouer the kirk of
Rome: for suppoise the antecedent var treu,
the conclusione dou na thing, as gif ze suld
say, the Quene of Ingland vas neuer in Irelād,
thairfoir scho vas neuer Quene of it, or as ze
vald say, to cum neirar to zour purpose, the
minister hes nocht viseit ane of his four kir-
kis, thairfoir he hes na authoritie aboue
rhame.

*Bal. Petir vas Bischop at Antiochia, thairfoir he
vas nocht Bischop of Rome.*

*Egesipp. de
excidio hiero-
soly.*

B. Egesippus the ancient vryttar testifeis
that beane reuelation maid vnto him, he chan-
git his seat out of Antiochia to Rome, sua he
did constitute Rome his seat, in the quhilk he
did sit as heid of the hail kirk, and in the qu-
hilk he did sched his blude for the Euangel.

CHAP. XXI. 86
OF THE PAPIS IVRISDI-
CTION. CHAP. XXI.

M.

Thou hes neuer sene na thing of the antiquitie,
quhilk gif thou had done, thou vald haue red
hou that the fatheris of the saxt Concile of Carthage
quhair Augustine also was present opposed thame selfis
to the Paip Bonifacius, And quhen Faustinus quha
was the Paipis legate, for to defend his maisteris usur-
pit authoritie did produce ane decreit of the Concile Cōcil. Car
of Nice, that it suld be lesū in al ecclesiastical materis thag. 6.
to mak appellatiōe fra all vther bischopis and ordi-
nar iudges to the bischop of Rome, The fatheris of the
said Concile did conuict him to be ane lear, and did
schau cleirly that na sic thing was to be fund in that
Concile, hauing conferred sindrie exemplaris of it,
quhilkis thay had gottin pairtly out of Alexandria,
partly out of Constantinopil, sua thou may se that it
is nocht ve onlie, that hes ganestand the tyrannie of
Zour Paip, bot Augustine also him self, and all the
fatheris quhilk was in the Concile of Carthage.

B. Zour obiectione to gather it in feu vor-
dis consistis in tua poyntis, the ane is that the
Bischopis of the saxt Concile of Carthage
vald nocht permit that onie appellatiōe suld
be maid out of Aphrik to the Bischop of Ro-
me, The vther is that Faustinus the Paipis legat
did falslie allege the Concile of Nice for his
pairt. As to the first, befoir, I cum to the an-
suere of zour argument, I vil schau hou in al

K iij

OF THE PAPIS IURISDICTION

aiges bayth befoir, and eftir that Concile, it
hes bene practised to mak appellatiōe to the
feate of Rome, As in the zeir of God ane hun-
dredth fourtie and tua Marciō in Pōtus, being
Epiph. hae- res. 42. excommunicat be his Bischop com to Rome
to be absoluit. And in the zeir of God tua
hūdreth fyftie tua Fortunatus and fælix being
Cyp. lib. 1. ep. 3. depofed be S. Cypriane did fail to Rome that
thay might be absoluit be Cornelius. And a ly-
til eftir Basilides and Martialis Bischopis of
Spanzie being depofed, maid thair appella-
tione to Stephanus than Bischop of Rome,
and defyrit to be restored be him. And in the
zeir of God thre hūdreth and fourtie, Atha-
nafius being depofed be the Bischopis of the
Orient, maid his appellatiōe to Iulius than
Theod. li. 2. cap. 4. Bischop of Rome, zea Iulius keipand the or-
dinar discipline of the kirk commandit, that
tha Bischopis quha had depofed Athanasius
fuld cum vnto Rome, and that thair the hail
Sulp. lib. 2. h. 1. caus fuld be intraitted. And nocht lang eftir
Priscillianus being depofed be the Bischopis
of Frāce appelled to damafus Paip of Rome.
Greg. tu- ron. de reb. gest. Frāc. Lib. 10. And in the four hūdreth zeir of God, Brixius
the Bischop of Touris being depofed be the
Bischopis of France also, maid his appella-
tione to the Bischop of Rome, be quhom he vas
restored agane. And about the sam aige Chry-
Chrifost. ep. 1. et 2. ad Inno- cent. sostome being depofed from the feate of Cō-
stantinopil be Theophilus and vtheris, maid
his appellatiōe to Innocentius than Bischop
of Rome, and be him vas restored to his di-

gnitie agane. In the zeir of God four hund :
 reth fourscor or thairbie, Theodoretus being *Theol. epi.*
 deposed, maid his appellatione to Leo, be *1. ad Leon.*
 quhom he vas also restored agane. S. Basil vryt *S. Bas. epi.*
 tis to Athanas. that letteris be directed to the *52.*
 Bischop of Rome that he may Iudge of the
 hail cōtrouersie quhilk vas amang thair hādis,
 and for that caus that the Bischop of Rome
 deput sum to vissie the hail kirkis of the O-
 rient. And Athanasius him self vryttis that the *Athana*
 bischopis of Grece passed to Iulius, and desy- *apol 2.*
 rit to be absolued be him. And Epiphanius,
 that Vrsatius, and Valens passed to Rome for
 the lyk caus. And Theodoretus testifeis that *Epi. here.*
 Damasus Paip of Rome deposed Flauianus *68.*
 the patriarche of Antiochia, and albeit Theo- *Theol. li. 5.*
 dosius the Emperour, did defend Fla- *cap. 27.*
 uianus pairt, zit he send him to Rome to
 trait and defend his auin caus. And Socrates
 vitneffis hou that Theophilus Bischop of Ale- *Socra. li. 5.*
 xandria send his legat vnto the Bischop of *cap. 15.*
 Rome to mak intercessione for Flauianus.
 And this maner of Appellation vas sua com-
 mone that euin the infidelis acknauled-
 git the same, quhairof I produce to zou the
 exempil of Paulus Samosatenus quha being
 iustlie condemnit for heresie, and being com-
 mandit to depairt out of the seat of Antiochia *Euseb. lib.*
 vald nocht obey, bot had recourse to Aurelia- *7. hist. ec-*
 nus the Emperore, quha vald nocht tak the *clesiast.*
 iudgemēt vpon him, bot cōmādit him to pas *cap. 24?*
 to the Bischop of Rome, quhom he kneu veil

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*August.
epif. 162.*

*Socr. lib. 3.
cap. 7.
Syn. calce-
donē. act. 7*

*Euseb. li. 5.
eccles. hist.
cap. 4.*

*Tertul. cō-
trapraxeā.*

*Zonaras in
vita Iu-
stinian.*

aneuche, albeit he vas ane infidel to be his ordinar Iudge. And eftiruart quhen the Donatistis var cōdemnit in Afrik thay maid thair appellatiōe to Constantinus Magnus, quha vald nocht iudge in the mater, bot comman- dit thame to pas to Melchiades Bischop of Rome, that he as lauchfull iudge micht discerne vpone thair caus, the quhilk mater being fullie intracted be S. Augustine, he declairis planelie that Melchiades had pouar to Iudge on thame albeit thay had bene iudgit befor be the Bischopis of Aphrik. Of thir and vther lyk exēplis, quhilk I micht produce, It may be maist cleirlye pfaued, hou bayth befor ād eftir the Concile of Carthage the authoritie of the Bischop of Rome, hes bene acknauledged to the hail varld. Victor that vas neir the Apostlis dayes, ane Bischop of Rome, ane maist halie man, ād martyr for the treu fayth of Christ, for confirmatione of his iurisdictione did excommunicat al the kirkis of Asia, becaus thay aggreit nocht vith the Romane kirk in the keiping of Pasche day. And na man reproued him of onie vsurpit iurisdictione in that poynt. Tertull. aganis Praxeas testifeis that Zephyrinus did excommunicat the kirkis of Asia, be ressonne thay folloued the heresie of Montanus. Zonaras in the lyff of Iustiniane vrytis hou that the Bischop of Rome did excommunicat the Bischopis of Dardania, And Innocentius excommunicat thame quha had iniustlie condemnit Chryso-

stome. Celestinus lykuyse excommunicat Nestori^o:finalie al vther hæretikis almaist hes bene excommunicat, and condemnit be the bischop of Rome, as Symon Magus be S. Perir. Valentinus and his discipillis be Higinus and Pius. Cerdon and Marcion be Anicetus. The Montanistis be Zephirinus, Blastus and his factione be Victor. The Nouatianis be Cornelius. The Sabellianis be the Paip Dionysius. The Donatistis be Melchiades. The Arrianis be Syluester. The Macedonianis be Damasus: The Pelagianis be Innocentius, Zozimus, and Bonifacius, and sua furth of the rest, to Leo the rent quha condemnit Lauter and all his of spring as Caluinistis, Zuinglianis, Anabaptistis, and vtheris. Farder for acknaulegeing of this iurisdictione, ve reid hou that the bischoppis of Rome had thair ordinar lieutenentis in the Orient, and in Afrik, in France, and vther pairtis, as Leo the first had Anastasius bischop of Thessalonica his lieutenant throuche the haill Oriēt. And in the cūtre of Aphrik he had for his lieutenent ane bischop callit Potentius. And Hormisdas maid Salustius the bischop of Suilzie his lieutenant in Spanzie. And Gregorius the first had the bischop of Arlis his lieutenent into Frāce, aluyse thay reserued euer the gretast and maist difficile materis to thame selfis, for the quhilk reasone thay vsed euer to haue the maist learned men about thame, As in the tyme of damasus S. Hier. was callit for that caus vn-

*Irenæ. li. 3.
contra Val-
ent. cap. 3.*

*Tertul. con-
tra Praxeā*

*Euseb. lib.
5. hist. cap.*

25. 26. 27.

Euseb. lib.

6. cap. 36.

*In Con-
cil. Nicen.*

In Concil.

Constant.

August.

epist. 162.

Leo ep. 84.

Leo ep. 78.

*Hormisdas
ad Salust.*

Gregor. li.

4. epist. 52.

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*Hierony.
ep. ad Ge-
roanium de
Monoga-
mia.*

*Possidius
in vita
Augustini.*

to Rome to help the said Paip Damasus in resolutione of al materis bayth cōcerning the Oriēt, and Occidēt, as he testifeis him self. And S. Augustine vas imployed to help the Paip Zozimus in resolutione of the Ecclesiastical materis in Afrik, and had command of the Paip for that caus, to pas to Cæsarea, as vryttis Possidius his discipill: Nou albeir aganis sua monie plane testimoneis of thir maist learned and halie vryttaris quha hes florished in diuerse aigis, be the quhilk the Paipis Authoritie is maist manifestlie declarit, ze nicht produce for zour part in the contrare the opinion of sum certane bischopis gathered togidder in that prouincial Cōcile of Carthage, al men of richt iudgemēt vald think vith thame selfis, that zour caus suld nocht be gretulie thairbie auanced, sen the priuat opinione of sum bischopis can nocht preiudge the vniuersal consent of the haill kirk. Zit that ze haue na occasione to gloir, I vil schau. that eyn the Fatheris of that Concile ar alluterlie repugnant to zou, and all zour proceedingis; first, thay bischopis callit not the Paip the Romane Antichrist, nor zit separat thame selfis from the cōmunione vith the kirk of Rome, as ze do, nor zit denyed that the bischop of Rome had authoritie and Iurisdictione aboue al vther bischopis, as is cleir of S. August. quha vas thair present as deput be al the bischoppis of Numidia, quhen he vryttis in this maner. (In ecclesia Romana semper Apo-

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ſtolicæ Cathedræ viguit principatus } In the *Auguſt. ep.*
 Romane Kirk ſayis he, the ſupreme Chyre and ^{162.}
 Authoritie hes euer bene keipit, And vrit-
 tand to Innocentius with the fatheris of the
 Mileuitane Concile (*quia dominus te gratiæ* *Auguſt.*
ſuæ præcipuo munere in ſede Apoſtolica col- *epiſ. 102.*
locauit &c. Paſtorales diligentiam quæſu-
m^o adhibere digneris:) That is becaus that god
 be ane ſpecial gift of his gudnes, hes placed the
 in the Apoſtolik chyre, ve beſeik the to beſtou
 the deutie, and diligence of ane paſtore toward
 vs, Heir S. Auguſt. with ſa monie vther fatheris
 acknaulesges the biſchop of Rome for thair
 paſtore, thay being in Afrik and he in Italie.
 And vrittand to Bonifacius he declairis pla- *Auguſt. li.*
 nelie, that the cure of the vniuerſal kirk aper- *1. ad Boni-*
 tenis vnto him, and that he is put as in the var- *fac. cap. 1.*
 che, to aualkouer the hail kirk: Sua the quæ-
 ſtione vas nocht amangis thame of the autho-
 ritie of the biſchop of Rome, Bot becaus ane
 preiſt of Afrik callit Appiarius being iuſtlic
 condemnit be the biſchopis of Aphrik, had
 paſſed to Rome to Paip Zozimus, and geuin
 him vrang informationis, the ſaid biſchopis
 thocht it nauyſe profitabil for the ordour, and
 diſcipline of rhe kirk, that ſik appellationis
 ſuld be maid in tymes cumming, Bot thay be-
 leuit, that the authoritie of the biſchop of
 Rome being euer granted to him, it vas
 nocht profitabil for the kirk that the preiſtis
 and inferior clergie eſter thay var condemnit
 iuſtlic be thair ordinar iudges ſuld be per-

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mitted to mak appellatiōe to Rome, be reason thair causes might be mair perfytlie decernit in thair auin cuntrey, as hauing in it thair vitnes present, and monie hauing inspeccione of the haill caus, quhairbie all fraud and deceptiōe might eslie be auoydit, and that the grace of the halie Spreit, vald nocht be denyed to the Bischopis, and ordinar iuges to decerne sufficientlie in sik causis: As amangis the Romanis it was nocht lesūm to mak appellatiōe fra thame quha was callit Præfetti prætorio to the Emperour, becaus that thay quha was put in sik offices was iudgit to be indeuit with sik qualiteis, that thay vald nocht iudge vtheruise nor the mater requyrit, And zit it was ane veray euil argument to proue heirfoir that the Emperoris had na iurisdictione aboue thame quha was callit Præfetti prætorio: the quhilk maner of ressoning was vsed presentlie. Mairatour to cloise all zour mouthis they beleuit nocht generallie that na appellatiōe suld be maid to Rome as was vald falslie allege, bot onlie that the preistis and inferior clergie suld not vse onie sic appellatiōe: As to the Bischopis Archebischopis and vtheris it was nocht callit in dout bot it suld be lesūm vnto thame to haue recurse, and mak appellatiōe to the seate of Rome. For probatiōe of this, I produce vnto zou the Actis of the Concile it self, and the maist plane vordis of S. Augustine, and the haill Concile to Bonifacius [tuæ venerationi insinuare debemus quæ

August.
epist. 101.

vtrorumque concordia terminata sunt, vt Ro-
 mam liceat episcopis prouocare, & vt clerico-
 rum causæ apud suarum prouinciarum epi-
 scopos finiantur] that is, Ve aucht to mak inti-
 matione to zourvorship of tha thingis quhilk
 ar decernit and aggreit on be bayth the par-
 teis, that the bischopis may mak thair appel-
 lationis to Rome, and that the causes of the
 inferiore clergie be finalie decidit be thair
 aui Bischopis: quhat thing can be mair cleir ad
 manifest aganis zou for the acknauledging
 of the Papis authoritie? Gif ze follou the fut
 stoppis of the fatheris of this Concile, as
 ze vald appeir to do, quhy suffer ze not zo-
 ur bischopis quhom ze condem iniustlie, mak
 appellatione to the Paip of Rome, as did the
 fatheris of this Concile? Last of al, gif thay bi-
 schopis of Aphrik did onie thing quhilk
 nicht do præiudice in quhatsumeuer poynt
 to the Authoritie of the seate of Rome, efter-
 uart thay changed thair opinione, and con-
 demnit quhatsumeuer had bene done quhilk
 did derogat to the priuilegis of that seate, as
 is manifest of the Epistle of Bonifacius the se-
 cund to Eulalius. And this far concerning the
 first part of zour obiectione. As to the secund
 pairt of it, quhair ze say that Faustinus quha
 vas Bonifacius legate, did produce for his part
 ane canon of the Concile of Nice, that appel-
 latione suld be granted from al bischopis to
 the bischop of Rome, and that he vas con-
 uicted to be ane lear, ze schau zour self to

*Bonifa. ep.
 ad Eula-
 lium.*

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haue lytil regard vnto the veritie, sua that ze may say onie thing quhilk may derogate to the Authoritie of the Paip of Rome: first Faustinus vas nocht conuicted to be ane lear, bot the fatheris of that Concile ansuerit to him with all modestie, that thay did find na sik thing in the Concile of Nice. And in that sam forme vreit to the Paip of Rome desyring the mater to be inquirit, and schauand thame selfis villing to obey thairto, gif it culd be fund in the said Concile: Aluys the questione being as said is, nocht general of all appellatione, bot onlie of the appellatione of the inferiore clergie. Farder I say vnto zou, that the Paipis legat Faustinus vas nocht disfaulit nor zit producit onie thing falslie, bot that the fatheris of that Prouincial Concile, becaus thay had nocht perfyte exemplaris of the Concile of Nice, var begylit becaus that the exemplaris of the kirk of Cōstātinopil and Alexandria var corrupted be the Arrianis, as is manifest of Athanas. in his secūd Apologie, and of Theodoret. Socrates, Sozom. And Iulius, quha vas bot tuentie zeiris eftir the Concile of Nice, vreitand to the bischopis of the Orient dois cite that self sam decreit of the Concile of Nice, that in all gret materis, appellatione may be maid to the seate of Rome, the quhilk Canon, Zozimus efteruart did allege vrytand to the bischopis of Aphrik: and Athanasius lamentis gretumlie that the Canonis of the Concile of Nice var corrupted be the Arrianis

*Athanas.
Apol. 2.
Theod. lib.
2. cap. 4.
Sozom. li.
3. cap. 8.
Iul. epi. ad
Orien. 1*

*Athanasius
epif.
ad Mar.*

rianis, and desyris the Paip to send him ane
 treu exemplar of thame quhairof it is maist
 cleir that the haill Concile of Nice vas better
 keipit in Rome nor in Alexandria or Con-
 stantinopil, and that Iulius quha vas tuentie
 zeiris eſtir, kneu better the decreis of the ſaid
 concile nor the biſchopis of Aphrik quha vas
 monie zeiris eſer it, kneu the ſame: It be-
 ing nauyſe liklie that Iulius vald haue cited
 falſlie onie decreit of that Concile, cheiſſie
 ſen Athanaſius, and monie vtheris var zit le-
 uand quha had bene thair present, and be qu-
 hom he vald haue bene eſilie conuicted, ſua
 Fauſtinus vas nauyſe deceauit, as ze falſlie al-
 lege, hauand in reddines to produce the Ca-
 non of the Concile of Nice, in the quhilk the
 Paip of Rome is acknauledged for ſucceſſor
 of Petir, and to haue authoritie, to diſpone
 vpon quhatſumeuer materis that apertenis
 to the diſcipline, and ordour of the kirk, and
 to change al thingis quhilk be not veil con-
 ſtitute be inferioris. The vordis of the con-
 cile ar thir [Conſideret Patriarcha ea quæ ar-
 chiepiscopi, & episcopi in ſuis prouincijs
 faciunt, & ſi quid reperiatur ſecus quam õpor-
 tet, immutet & diſponat prout ſibi videatur,
 ſiquidem ipſe eſt Pater omnium, & illi Filij
 eius, ſicut ille qui tenet ſedem Romæ, caput
 eſt, & princeps omnium Patriacharum, & illi
 data eſt poteſtas in vnuerſam Eccleſiam
 Chriſtianam, & quicunque contradixerit, à ſy-
 nodo excommunicetur] Lat the Patriache

*Cõc. Nic.
 Canõ. 39.*

OF THE PAPIS IVRISDICTIONE
consider tha thingis quhilk the Archebischo-
pis And Bischopis dois in thair prouincis, and
gif he find onie thing vtheruyse done than
becummis, lat him change, and dispone it as
he thinkis gude, becaus he is the father of tha-
me al, and thay ar his sonis, as he quha occu-
peis the seat of Rome, is head and prince of
al the Patriarchis, and pouar is geuin him ouer
the hail kirk of Christ, and quhatsumeuer he
be that ganesayis lat him be excommunicat be
this assemblie: Sua ze suld be eschamed of zour
Maister Caluine, quha through plane igno-
rance, and malice, hes brocht zou in sua greit,
darknes of volful ignorance that nou being
conuicted ze vat not quhat to say, quhair of I
meruel not mekil sen zour Maister him self
being brocht in vauering be his auin proud
and arrogant iudgement, vas na les perplex in
this mater nor ze ar: As is manifest to thame
al quha reidis the seuint chapture of the fourt
buk of his institutions, for thay vil persauce
cleirlye that he vattis not quhat he sayis, be-
caus in the nynt sectione he vrittis that Zo-
zimus Paip of Rome quha send Faustinus to
that Concile of Aphrik to defend his vsurpit
authoritie maist mischantlie, and impudent-
lie cited the Concile of Sardis, for the Concile
of Nice, quhairin first he leis and secundlie he
vald maliciousslie deceaue the reidar, I haue
schauin his lesing afoir be produceing the
vordis of the Concile of Nice quhilk Zozi-
mus did allege: he deceauis the reidar becaus

*Caluin. ca.
7. iib. 4.
Institut.*

Sect. 9.

hevald appeir to mak the Concile of Sardis
of na Authoritie, quhill as the self sam fath-
eris, quhilk was at the Concile of Nice, var pre-
sent in the concile of Sardis, insafar that thay
tua conciles ar esteemed as ane, becaus at it tha-
ir was na neu decreit maid, bot the decreittis
of the Concile of Nice onlie confirmed be
the sam fatheris quha var at the Concile of
Nice: Sua Caluine geuis sufficient testimonie
aganis him self that the fatheris of the Conci-
le of Nice acknauleaged the Authoritie of the
seat of Rome, and that appellatione suld be
maid to that seat from al vther bischopis, the
wordis of the Concile ar thir [Si episcopus Iu-
dicatus fuerit, & putauerit se habere bonam
causam, vt scribatur ab his qui causam exami-
nauerunt Romano pontifici, vt si indicauerit
renouandum esse iudicium, renouetur, & det
iudices, & vt alter episcopus ante determina-
tionem litis in illius Cathedra non constitu-
atur] .i. Gif ane bischop be cōdemnit, and be-
leue that he hes ane richteous caus that vrit-
tingis be direct be thame quha hes tryit the
caus to the bischop of Rome, that gif he
think that the iugement be reneuit, it may
be reneuit, and he may apoynt iudges, and
that na vther bischop be placit in his chyre,
befoir the decisione of the pley: Deny nougif
ze can, bot zour Maister Caluine is ane ma-
nifest deceauer, and that ze, and he bayth
opposes zour selfis to the determinatione
of thay Fatheris quha var first gathered at the

Canon 3.
 4.

OF THE PAPIS IVRISDICTION

Cal. lib. 4. Concile of Nice, And thaireftir at the Cōcile
 instit. cap. of Sardis quhilk as Caluine him self grātis did
 7. sect. 17. acknaulege the Authoritie of the Bischop of
 Rome aboue al vther bischopis. In his seuite-
 in sectione, he affirmes that Phocas the Em-
 peror did mak Bonifacius the thrid, head of
 the kirk, quhilk authoritie Gregori⁹ his præ-
 diceffor vald nocht desyre, consider hou
 this aggreis vith that quhilk he said befor
 that the Concile of Sardis aknauledgit the
 bischop of Rome to be head of the kirk or to
 haue authoritie aboue al vther bischopis, ad
 nou that his authoritie did begī at Phocas the
 Emperour, quha vas a lang tyme eftir the said
 concile. Thir ar the Oracles of zour neu spi-
 rit quha inspyrit Iohne Caluine to repugne
 sua manifestlie vnto him self, and vnto the
 maist manifest veritie. For monie Emperoris
 befor Phocas aknauledget the kirk of Ro-
 me to haue authoritie aboue alvthir kirkis, As
 Euseb. li. 7 Aurelianus and Cōstantinus as I haue schauin
 ecclef. hist. befor: And Gratian, Valentinian, and The-
 cap. 24. odosius qua declaris in-thair lauis, that thay
 Lib. 1. de vil al men imbrace that religione, quhilk is
 summa Tri imbraced be Damasus bischop of Rome (Om-
 nitate, & nes quos clementiæ nostræ regit imperium in
 fide catho- religione Damasi esse volumus) Ve vil al tha-
 lica. me quha ar gouernit be the impyre of our
 clemencie to be of that religione quhilk Da-
 Justin. in masus professis. And Iustinian the Emperour
 ep. ad Ioā- vrittand to the bischop of Rome, [Omnes
 nem Pont. sacerdotes, & Episcopos orientis vestræ san-
 Rom. & authentic.

Citati vnire, & subiicere properamus, quæ
 caput est omnium sanctarum Ecclesiarum] ve
 ar haistand vs to Ioyne in vnione and subie-
 ctione al the preistis and bischopis of the ori-
 ent to zour halines quhilk is head of al the
 halie kirkis. And in ane vther place, (sūmi pō-
 tificis apicem apud Romanam Ecclesiam esse
 nemo est qui dubiret) Thair is na man quha
 douttis bot the supreme authoritie of the hie
 preist abydis in the kirk of Rome. And Valē-
 tinianus, and Martianus vryttand to leo than
 Biscop of rome (tuam sanctitatem principa-
 tum in Episcopatu diuinæ fidei possidentem
 literis in principio iustum credimus esse allo-
 quendam.) Ve think it iust in the beginning
 to vrit to zour halines quha hes the principalie
 in the estait of bischopis quha makis profes-
 sione of the treu fayth: It vas nocht Phocas
 than, quha maid the Biscop of Rome head
 of the kirk as Caluine maist impudentlie af-
 fermes. Mairatour quhen Caluine sayis, that
 the bischop Gregorius quha vas befor Boni-
 facius desyrit not sik authoritie to be granted
 vnto him, he leis na les impudētlie nor he did
 befor, it being maist certane that he profes-
 sed him self to haue pouar, and authoritie
 aboue al vthir bischopis, as is manifest of his
 seuintie nynt epistle, (Quæ sine Episcopo Ro-
 mano in Conciliis decernuntur irrita sunt,) 1.
 Al thingis quhilk ar decernit be the Concilis
 vithout the bischop of Rome, ar vithout ef-
 fect. And (omnes arduæ quæstiones ad sedem

*Valētinia-
 nus &
 Martians
 epist. ad
 Leonem.*

*Greg.
 ep. 79.*

OF THE PAPIS IURISDICTIONE

*Greg. li. 2.
epist. 46.*

*Lib. 2. ep.
64.*

*Petrus
Martyr in
cap. 8. l. 1. d.*

Apostolicam sunt referendæ] al difficilqua-
stionis aucht to be referrit to the Apostolik
seat: And he threatnes the pane of excommu-
nicatione, gif onie do ytheruysc. And agane,
(Nescio quis Episcopus non sit subiectus sedi
Apostolicæ vbi culpa inuenitur.) 1. I knau not
quhat bischop is not subiect to the Apostolik
seat, gif onie fault be fund in him. And Petrus
Martyr him self vas cōstranit to grant that as
cōcerning Iurisdiction, Gregorius had pouar
and authoritie aboue al vther bischopis, albeit
he vald not tak to him self the name of ane
vniuersal bischop: Quhair of ze may vndir-
stand hou zour Prophetis aggreis amang tha-
me selfis, and hou impudentlie zour maister
Caluine leis, quhen he sayis that the Authori-
tie of the bischop of Rome began at Phocas
the Emperore, and that Gregorius ascryuit
not to him self authoritie aboue al vther bis-
chopis: to be schort vith zou I prætermitt mo-
nie vther thingis of the discourse of zour
maister Caluine cōcerning this mater, quhair-
bie I micht eslie schau maist manifestlie his
proudnes, malice, and ignorance, as quhen he
sayis that the Concile of Nice vas haldin vn-
der the Pape Iulius, quhilk is ane manifest le-
sing, and repugnāt to al treu historeis, sē it vas
haldin vnder Syluester, as is cleir of the Con-
cile it self, and of the letteris of Athanasius to
Marcus bischop of Rome, and of the Concile
of Rome, quhilk vas haldin be Siluester eftir
the Concile of Nice, sua gif Siluester quha
præceidit Iulius leuit eftir the Concile of Ni-

ce, the Cōcile of Nice could not be haldin vnder Iulius, as he affermes. In lyk maner quhen he vryttis that Athanasius was præfident in the Concile of Nice, he leis na les than befoir, becaus as is manifest of the actis of the Concile, Hosius was præfident of it in the name of Siluefter, hauand vith him Vitus, and Vincen-
 tius. And Athanasius was not bischop at that tyme, bot ane feu zeiris thaireftir succedit to Alexander Bischop of Alexandria: Quhen he affermes that the Concile of Nice did not acknaulege the authoritie of the bischop of Rome, nor zit the Concile of Constantino-
 pil, he leis also, becaus of the actis of bayth the Conciles the contrare is manifest: for the fatheris of the Concile of Nice desyris confir-
 matione of Siluefter, and the Concile of Cō-
 stātinople acknauleged Damasus for the head of the kirk. Quhen he sayis that the Conci-
 les of Calcedon, and Ephesus acknauleged the authoritie of the bischop of Rome aboue al
 vther bischopis, bot that the bischopis of Ro-
 me did obtene that be ambitione or ane certane priuilege, he affermes that quhilk he
 can not be abil to proue, and repugnys to al
 historis: And albeit the bischopis of Rome
 had bene ambitious as he alleagis, zit it vald
 haue bene verie hard to thame to persuaide
 the hail Orient to acknaulege thair authori-
 tie exceþt it had bene lauchful, and euer ack-
 nauleged befoir: To pretermitt that Leo Ma-
 gnus quha was acknauleged in the Concile of

*Cal. lib. 4.
inst. cap. 7.
sect. 1.*

*Caluin
ibid.*

OF THE PAPIS IVRISDICTIONE

Calcedon was ane maist learned, and halie man, as his vrytingis testifeis, and al the vrytaris of that aige, quhais halines God him self did miraculousslie confirme, as quhen Atila, quha callit him self (*flagellum Dei*) did exercise maist horribil crueltie in sindrie pairtis, and was deliberat to come to the toun of Rome to destroy it, Leo Magnus than bischop cled in his Pontifical vithout onie kynd of armore, albeit the tyrane was aluterlie intraged did meit him at the valter of Po, and commādit him to gang abak, quhilk incontinent he did becūming forzetful of his accustomed rage and crueltie, quha estiruart being asked of ane of his companie quhat moued him, quha had dantonēd sa monie people to feir samekil ane vnarmed preist, he ausuered that he sau vith Leo Magnus ane Angel, and ane suerd in his hand quha bosted to slay him gif he myndit to pas onie farder, sua na man euer befoir Iohne Caluine accused Leo of ambitione. And as to Celestinus vnder quhom the Concile of Ephesus was haldin, hou lerned, and halie ane man he was it may be knauin of sanct Augustine, quha vrait vnto him, and of Cyrillus Alexandrinus quha was præsidēt of the Concile in his name, and of Prosper Aquitanus quha was his secreitar: and ve for our pairt haue ane sufficiēt testimonie of the cair, and sollicitude quhilk he had of vs that ve suld not be corrupted be the heresie of Pelagius, for the quhilk caus he send to vs the maist

halie and learned Palladius, as prosper vitneffis : And zit Iohne Caluine takis on him the bauldnes to accuse him of ambitione, quhilk na man euer did befoir him : Not being content to haue falslie accused the halie men Leo and Celestinus of ambitione, he taxis also of the lyk cryme the maist godlie man Innocentius quha preceidit thame bayth, Albeit S. Augustine, and al the fatheris of that aige did honore him vith al reuerence, and desyrit that he suld confirme the decreis, quhilk thay had established in thair Conciles. And gif Innocentius var leuand this day, he vald meruelmekil to se zou, quha ar his natiue cuntrey men, he being ane Scottisman borne as ze ar, to be sua addicted to the priuat iudgement, and opinione of Iohne Caluine, and to haue left that religione quhilk was taucht in the realme of Scotland quhen he was borne in it, and quhilk he mentened as cheif pastore, and head of the vniuersal kirk, being chosin thairto not be ambitio, he being borne sua far from the toun of Rome, bot be his singular verteu, and halines of lyf. And this far I haue spokin being constrainit be the importunitie of zour Prophete, and maister Iohne Caluine: gif ze haue onie vther thing to say aganis the Iurisdictione of the Paip of Rome, produce it.

M. Thou art sua addicted to the Pape, that it is bot tint tyme to vse onie farder ressonne aganis the, Zit sence thou speikis sua bauldlie I vil propose ane cleir, and manifest argument aganis the Iurif-

Prosper contra collat.

Caluin li. 4. instit. cap. 7. sect. 15.

OF THE PAPIS IURISDICTION.

dictione of the Pape: Quhen the Donatistis maid thair
appellatiōne from the Bischopis of Afrik to the Em-
perore Constantinus Magnus, and being remitted
be him to Melchiades Bischop of Rome, albeit the
bischop of Rome had pronounced the sentence aganis
thame, Zit thay maid ane neu appellatiōne to the bis-
chop of Arlis in France, quhilk thay vald not haue
done, gif the Bischop of Rome had had supreme autho-
ritie aboue al vther Bischopis.

Cal. lib. 4.
cap. 7. sect.
10.

Aug. epi.
162. Opta-
tus Mile-
uitan⁹ lib.
1. & 2. cō-
tra Parme-
nianum.

B. This is ane of the great gunnis of zour
Maister Iohne Caluine, To the quhilk S. Au-
gustine, Opratus Mileuitanus, and vther anci-
ent vryttaris hes answered monie hūdreth zei-
ris sēsyne, that the Donatistis did peruert the
ordore and discipline of the kirk be thair im-
portunitie, And that eftir the decreit of Mel-
chiades thair vas na farder iudgement on the
earth to be lukit for: sua as vryttis S. August.
the Emperor being ouercummit be thair im-
portunitie, and hauing ane greit desyre of tha-
ir returning to the kirk agane, grantit to tha-
me that the bischop of Arlis vith vther bis-
chopis of France micht iuge of thair caus. Gif
thay had maid thair appellatiōne to onie re-
formed kirk lyk zouris quhilk at that ty-
me had not acknauledged the authoritie of
the bischop of Rome aboue al vther Bischo-
pis, zour argument vald haue appeired per-
chance of sum probabilitie, bot ve reid of na
sik thing in onie historiographore: Nou as
to the bischop of Arlis, he arrogat not vnto
him ielf to Iuge of that thing, quhilk had be-

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And su

ne decreited befoir in rome, bot onlie be
commād of the bishop of rome, and hauing
hoip of the conuersione of the Donatists,
zit thay var not content of his iugement bot
maid ane neu appellatione to the Emperore:
Sua gif zour argument hes onie force, The
Emperore suld be supreme iudge to al contro-
uersie of Religione, quhilk is repugnant to al
scripturis, to al antiquitie, and to al reasone,
zea to zour doctrine also, quha vil haue na
vther luge bot onlie the vryttin vord, quhilk
can nather heir nor speik.

OF THE CONTINVAL SVC- cessione of the Paipis.

BRand. *Quhat sayis thou than of the scho Paip
Ioanna quha buir ane chylde being in proceßione
of the quhilk Platina quha vrait the Paipis lyuis
makis mentione, had scho lauchfull authoritie and
iurisdictione over the vniuersal Kirk,*

B. I. persauie it is treu quhilk the ancient
vryttar Naziāzenus testifeis, that hæretikis ar
lyk the Fleis, quha vsis to pas by al tha partis
quhilk ar healthsum, and quhair thay find
onie corruptione thair thay vse to repose tha-
me, euin sua do ze, that in al thing quhilk
Platina hes vryttin, ze trou na vther thing, bot
onlie that quhilk is vryttin of the scho Paip:
And suppose it had bene sua, ze suld nocht

OF THE PAPIſ IVRISDICTIONE

ſkar at the mater, becaus ze haue ane ſcho Paip beſyd zou for head of the kirk of Ingland: Nou ſuppois that it var treu quilk ze alledge, I var nocht quhat ze vald gather thairof: Becaus it is maiſt eſie to anſuere that during that tyme, the ſeat of Rome hes vakit be reſone that ane voman is nocht capabill of ordore, nor gouernement of the Kirk: Zit I anſuere to zou that is maiſt fals, that euer ſik ane voman ſat in the ſeat of Rome, quhilk I vil ſchau to zou be maniſeſt demonſtratione: firſt becaus he quha vas author of that fabil callit Martinus Polonus, quhom Platina did follou, vryttis the hiftorie in ſik maner, that in it ſelf it contenis maiſt maniſeſt contrarieteis, ſua the hiftorie it ſelf ſeruis for ane ſufficient proue of the vanitie thairof, firſt he vryttis (Ioanna Angla natione, nata moguntij,) that is as ze vald ſay in ſcottis, Ionet ane ingleiſs voman of natione, borne in heiche Almanie, in ane toune callit Moguntium hou could ſcho be ane Ingliſs voman and borne in Almanie? he paſſis forduart that ſcho ſtudeit in Athenis, and becom ane veray lernit voman, In the quhilk tyme thair vas na profeſſione of letteris thair at al, the toune of Athenis being alluterlie deſtroyit: thaireſtir he vrittis that ſcho come to Rome, and vas choſin, Paip, Euin as the Italianis had bene ſua blait, that thay culd nocht diſcerne betuix ane man and ane voman: And that the Papiſ var choſin ſua eſilie vithout inquiſitione of

thair cuntreyis, and without gret experience of thair maneris, and behauiour in all thingis: And to pretermitt all thir thingis Considering the bischop of Rome vsis to consecrate bischopis to dispense in sum lauis, and exerceise sik vthir actis of iurisdictione, gif euer thair had bene ane voman in that seate, eftir hir deathe, the mater being discoverit, thair had follout ane greit confusione in the kirk, and al thingis had bene annullit, quhilk scho had done: Be reffone that ane voman hes nocht pouar to exerceise onie sik iurisdictione, bot of this ve find na mentione at all, sua the hail mater is prouin to be fals: And to put zou to silence in tymes cumming, Platina and vtheris quha vryttis of this, sayis, that scho was in the zeir of God 850, or thairby betuix Leo the fourt and Benedictus the thrid. Bot Anastasius Bibliothecar of the kirk of Rome, quha was than present, vryttis that eftir the death of Leo the fourt, ane greit conuention being maid, Benedictus the thrid was chosin immediatlie eftir him, sua thar zour lonet hes na place quhair scho may sitt. And I remember I red in sum Catholique vryttaris, that in sum bibliothekis, as in the bibliothec of the duke of Florence, quhair thair is auld vryttin bukis of the succession of the Paipis of Rome, that in thame efter Leo the fourt, immediatlie is fund Benedictus the thrid: This appeirandlie is sufficient to the refutatione of zour scho Paip: And zit I meruel of zou

OF THE PAPIS IVRISDICTIONE.
that ar ministeris, quha ar sua rigor in this
part, For ze nicht haue vfit this argument to
proue that the ministeris suld haue vyffis, be-
caus thair could nocht ane voman haue place
in the kirk of Rome, vnles scho had bene the
Papis vyff, Bot nou gif ze sal heir patientlie
vill mak ane Catalog of al the Paipis, quhilk
hes bene in Rome, desyring zou to schau me
the interruptione of the continual successio-
ne of ane to anohar, thay all being men: sua
that zour impudent leing may be knauin to
the varld, quha alwayis laboris to brīg zour
miserabill floke in hetret of the Authoritie
of the bischop of Rome, quha hes condem-
nit al herefeis vnto this day including zou-
ris vith the rest.

PONTIFICES SVMMI, THE PAPIS
Iesus Christ the onlie head of the kirk.

S. Petir, Apostle and martyr, the vicar of Iesus Christ.	S. Alexander. i. mart.
S. Clemēs martyr the lanchful successor to sanct Petir.	S. Sixtus. i. mart.
S. Linus mart.	S. Thelesphorus, mart.
S. Cletus, mart.	S. Higinus, mart.
S. Anacletus, mart.	S. Pius. i. mart.
S. Euaristus, mart.	S. Anicetus, mart.
	S. Soter, mart.
	S. Eleutherius, mart.
	S. Victor. i. mart.
	S. Zephirinus, mart.

Anno Domini. 100.

Anno Domini. 200.
S. Calixtus. i. mart.

S. Vrbanus. 1. mart.
 S. Pontianus, mart.
 S. Antherus, mart.
 S. Fabianus, mart.
 S. Cornelius, mart.
 S. Lucius. 1. mart.
 S. Stephanus. 1. mart.
 S. Sixtus. 2. mart.
 S. Dionysius. 1. mart.
 S. Fælix. 1. mart.
 S. Eutychianus, mart.
 S. Caius, mart.
 S. Marcellus, mart.

Anno Domini. 300.

S. Eusebius, mart.
 S. Melchiades, mart.
 S. Siluester. 1.
 S. Marcus.
 S. Iulius. 1.
 S. Liberius.
 S. Fælix. 2.
 S. Damasus.
 S. Siricius.
 S. Anastasius.

Anno Domini. 400.

S. Innocentius. 1.
 S. Zozimus.
 S. Bonifacius. 1.

S. Celestinus. 1.
 S. sixtus. 3.
 S. Leo magnus.
 S. Hilarius.
 s. Simplicius.
 S. Felix. 3.
 S. Gelasius. 1.
 S. Anastasius. 2.
 s. Symmachus.

Anno Domini. 500.

S. Ioannes. 1. mart.
 S. Fælix. 4.
 Bonifacius 2.
 S. Ioannes 2.
 s. Agapetus.
 s. Syluerius mart.
 Vigilius.
 s. Pelagius 1.
 s. Ioannes 3.
 s. Benedictus 1.
 s. Pelagius 2.
 s. Gregorius magnus.

Anno Domini. 600.

Sabinianus.
 s. Bonifacius 3.
 s. Bonifacius 4.
 s. Deusdedit 2. Boni-
 facius. 5. Honorius 1.

OF THE SVCCESION OF PAPIS

seuerinus.
 Ioannes. 4.
 Theodorus. 1.
 s. Martinus. 1.
 s. Eugenius. 1.
 Vitalianus.
 Adeodatus.
 Domnus
 Agatho.
 s. Leo. 2.
 Benedictus. 2.
 Ioannes 5. canon
 Sergius. 1.

Anno Domini. 700.

Ioannes. 6.
 Ioannes. 7.
 sifinnius.
 Constantinus.
 s. Gregorius. 2.
 s. Gregorius. 3.
 Zacharias. 1.
 stephanus. 2.
 stephanus. 3.
 Paulus. 1.
 stephanus. 4.
 Adrianus. 1. Leo. 3.

Anno Domini. 800.

Stephanus. 5.

Paschalis. 1.
 Eugenius. 2.
 Valentinus.
 Gregorius. 4.
 Sergius. 2. Leo. 4.
 Benedictus. 3.
 Nicolaus. 1.
 Adrianus. 2.
 Ioannes. 8.
 Martinus. 2.
 Adrianus. 3.
 stephanus. 6.
 Formosus.
 Bonifacius. 6.
 stephanus. 7.
 Theodorus. 2.
 Ioannes. 9.
 Benedictus. 4.

Anno Domini. 900.

Leo. 5.
 Christophorus. 1.
 Sergius. 3.
 Anastasius. 2.
 Lando.
 Ioannes. 10.
 Leo. 6.
 Stephanus. 8.
 Ioannes. 11. Leo. 7.
 Stephans. 9.
 Marinus. 3.

Agapetus

Agapetus. 2.

Ioannes. 12.

Leo. 8.

Ioannes. 13.

Domnus.

Benedictus, 5.

Bonifacius, 7.

Benedictus, 6.

Ioannes, 14.

Ioannes, 15.

Ioannes, 16.

Gregorius, 5.

Silvester, 2.

Anno Domini. 1000.

Ioannes, 17.

Ioannes, 18.

Sergius, 4.

Benedictus, 7.

Ioannes, 19.

Benedictus, 8.

Gregorius, 6.

Clemens, 2.

Damascus, 2.

Leo, 9.

Victor, 2.

Stephanus, 10.

Nicolaus, 2.

Alexander, 2.

Gregorius, 7.

Victor, 3.

Vrbanus, 2.

Paschalis, 2.

Anno Domini. 1100.

s. Gelasius, 2.

s. Calixtus.

s. Honorius, 2.

s. Innocentius, 2.

Celestinus, 2.

Lucius, 2.

Eugenius, 3.

Anastasius, 3.

Adrianus, 4.

Alexander 3.

Lucius, 3.

Vrbanus, 3.

Gregorius, 8.

Clemens, 4.

Celestinus, 3.

Innocentius, 3.

Anno Domini. 1200.

Honorius, 3.

Gregorius, 9.

Celestinus, 4.

Innocentius, 4.

Alexander, 4.

Vrbanus, 4.

Clemens, 4.

Gregorius, 10.

M

OF THE SUCCESSION OF THE PAPIS

Innocentius 9.	Alexander, 5.
Adrianus 5.	Ioannes, 22.
Ioannes, 20.	Eugenius, 4.
Nicolaus, 3.	Nicolaus, 5.
Martinus, 4.	Calixtus, 3.
Honorius, 4.	Pius, 2.
Nicolaus, 4.	Paulus, 2.
s. Celestinus, 5.	Sixtus, 4.
Bonifacius, 8.	Innocentius, 8.
	Alexander, 6.

Anno domini. 1300.

Benedictus, 9.
Clemens, 5.
Ioannes, 21.
Benedictus, 10.
Clemens, 6.
Urbanus, 5.
Gregorius II.
Urbanus, 6.
Bonifacius, 9.

Anno Domini. 1400.

Innocentius, 7.
Gregorius, 12.

Anno Domini, 1500.

Pius, 3.
Iulius, 2.
Leo, 10.
Adrianus, 6.
Clemens, 7.
Paulus, 3.
Iulius, 3.
Marcellus, 2.
Paulus, 4.
Pius, 4.
Pius, 5.
Gregorius 13.

Quha is Paip this day. And this is the continual succession of the bischopis of Rome from S. Petir to our dayes, quhilk as vryttis S. Augustine, and vther ancient Doctoris, al hæretikis notwithstanding thay haue euer

*August.
de utilita-
te credendi.*

bene barking aganis it, culd neuer ouercum it in onie vay: Bot be the contrare thay haue euer bene vincused and suppressed, as ze vith the rest vil be sum day, and nocht withstanding al zour railling and crying out aganis the Roman Antichrist, zit the Paip remanis euer stil in Rome, and hes als gret, ze gretar iurisdictione nor he had the first day that Lauter begane to preache: Quhat gif ze culd schau the lyk succession in the kirk of Geneua? Bot thankis to God al zour succession ather in the kirk of Geneua, or vthir kirkis hes euer bene inuisibil to our dayes: And I hoip in God that vithin ane schort space of tyme, it sal be maid als inuisibil agane, as gif it var in the groude of the loche of Geneua.

B. It behouit the nocht onlie to haue schauin the continual succession of ane Paip vnto another, bot also that ane succedit to another in lyk puritie of doctrine, and halines of lyf vith his predecessore, quhil as be the contrare thay haue al bene vickit men, sum magicians, sum adulteraris and polluted vith al kynd of vyces.

B. As to the puritie of doctrine it is manifest to al thame quha ar not altogidder ignorant of the Ecclesiastical historeis that, the continuance thairof hes bene conioynit vith the continual succession of Paipis lauchfullie ordinit and promouit be verteu of Christis promeis to S. Petir, and his successoris in name of the hail kirk: Farder the succession of lauchful pastoris, according to the custume and vse

OF THE SVCCESSE OF THE PAPIST.
of the Romane Kirk, and vther anciēt kirkis;
hes necessarlie conioynit vith it the succession
of doctrine in lyk maner, becaus that this was
ane ancient custume maist diligentlie obser-
uit, that the names of thame onlie quha had
constantlie to the end remanit in the profes-
sion of the fayth, had thair names keipit in
the commone tabillis of the kirk (quhilk be
the greikis var callit *δύπιστοι*) bot as the expe-
rience teachis vs, al the names of the bischo-
pis of Rome hes bene inrollit in the said com-
mone tabillis of the kirk of Rome, quhair of
it is necessarlie gatherit, that thay haue al pro-
fessit ane doctrine, and that quha euer hes
bene chosin in that kirk, hes approuit the do-
ctrine and religione of his predicessore: yther-
wise he vald nocht haue consentit that the na-
me of his predicessore suld haue bene inrollit
in the said maner, nor zit vald haue acknauled
git him self as successor to him, quha had maid
professione of fals doctrine: As be exempil
Maister Iohne douglas vald nocht say that he
succeidit to the bischop of Sanctandros,
quhilk was befor him, nor vald nocht ack-
naledge him as ane lauchful bischop: Nor
zit Maister Iames Boyd vil say that he succei-
dis to the bischop of Glasgou: Nor Maister
David Cunynghame to the Bischop of Abir-
dene, bot thay vil say that euerie ane of thame
is the first lauchful bischop that euer sat in tha
feattis: quhairbie ze may persaeue maist cleirly
that the succession of personis can nocht be

keipit in sik maner, as it hes bene keipit in the Romā kirk. vithout successe in doctrine: gif ze haue red the ancient vryttaris, ze can nocht misknau, hou that in the kirk of Constantinopil, he quha follouit Macedonius, vald nocht acknauledge him self as successe to him, and hou that in the tabil of the kirk of Constantinopil, the name of Macedonius can nocht be fund amang the bischoppis of that seat, nor the name of Paulus Samosatenus in the tabillis of the kirk of Antiochia, nor the name of Dioscorus amangis the bischoppis of Alexandria: and in sindrie vthir kirkis of the Orient, in the quhilk the Arrianis, and yther hæretikis did sit, thair names var neuer put in the commone tabillis of the kirk. I remeber of the historie of Chrysostome quhais name his ennimeis throuch inuie vald nocht permit to be inrollit in the foirsaid tabillis of the kirk of Cōstantinopil, and quhat stryf and contentione vas for that caus, and zit the veritie did preuail, for his name vas vryttī vith the names of the rest of the bischoppis miraculouly: Quhair of ze may vnderstād quhat stryf vald haue bene in the Roman kirk for the inrolling of the Bischoppis, gif thay had nocht al euer perseuerit in ane doctrine of fayth: Mairouer ze speke verie bauldlie that the bischoppis of Rome hes corrupted the treu doctrine, bot in particular nather schau ze, nor can ze be abil to schau onie Paip that euer inuentit ane particular head of Religione, or euer

OF THE SVCCESSEONE OF THE PAPIS.

maid defectione from that fayth quhilk his
 predicefforis had professed befoir him: And
 nou I desyre the maist learned of zou to
 schau me this in particular gif ze can, and con
 sidering I haue proposed to zou al the bischo
 pis of Rome, to name me ane of thame quha
 euer maid defectione from his predicefforis,
 or that euer inuentit ane particular head of
 religione, and gif ze can nocht, for my part
 I vil esteime zou to be maist impudent learis
 and impostoris: And to mak zour pane scho
 tar, becaus ze vse to plenzie that the cair of
 zour Childrene and familie, lattis zou nocht
 luke ouer zour bukes as ze vald, I vil tak ane
 part of the paine on me. Caluin zour Maister
 in the secund chapter of his fourt buke, con
 fessis, that quhil Augustinis dayes, thair vas na
 thing changit of the Religione of the Apo
 stlis, euin in the kirk of Rome: Schau me that
 efter S. Augustinis dayes onie thing hes bene
 chāgit, or that Gregorius the threttent quha
 is nou bischop of Rome, professis onie vther
 fayth bot that quhilk Innocentius, Zozimus,
 Bonifacius, Celestinus quha var bischopis
 in S. Augustinis dayes, professed? I am assurit
 ze vil bleir out al zour eis, or euer ze can be
 abil to schau onie sik thing: Cheissie sen the
 Catholikes in France hes offerit zou be vryt
 tin bukes, to stand at the religione quhilk
 vniuersalie vas professed throuche the hail
 varld in Augustinis dayes, and ze durst neuer
 zit accept the offer, sua that ze condemn zour

maister Caluine, and geuis ane sufficient pro-
ue, that the doctrine quhilk is professed nou
in the kirk of Rome, is that sam self quhilk
vas professed in Augustinis dayes, and vas
euer professed befor him. As to the maneris
of the Paipis, sence the first xxxij. almaist vi-
thout exceptiō vas maist cruellie martyrit for
confessiōne of the name of Christ, by excei-
ding gret nūber of thame quha succeidit eftir,
maist godlie and learnit men resistād al heresie
and vicious leuīg: suppois sum of the number
as parricular mēbirris of the kirk, hes bene vi-
cious, zit it folouis nocht that thair authoritie
vas ather vnlauchful, or inlaikit deu executiō:
vtheruise I vald demand of zou, quhidder ze
think that the minister kelloche eftir he had
murdreist his vyf, tint his authoritie or nocht?
or that the bairnis quhilk he baptized, suld be
baptized agane? Quhair as ze allege that sindrie
vas Magicianis ād adulteraris, quhilk ze aucht
nocht to beleue, becaus it is nocht expresse
vryttin in the Byble, albeit I vald grāt it treu, I
ansuer to zou with S. Augustine in his 165. epi-
stle, that albeit in the seat of Rome, thair hes
bene sum euil men, zit that dois nocht pre-
iudice to the veritie, considering God com-
mandis vs, to do according to that quhilk the
pastoris teachis vs, and nocht as thay do tha-
me seluis: Bot I meruel that ze suld nocht be
eschamit to obiect sic crymes vnto vs, ze zour
seluis in sa feu zeiris being contaminat with
siclyk, ze and mair horribil crymes, quhilkis

M iijj

*August.
epist. 165.*

OF THE SVCCESSEONE OF THE PAPIS.

nocht to offend the reidar's earis, I vil pre-
 mit vith silence: As for the practeis of ma-
 giēt I micht obieēt vnto zou willox, quhai
 sone raised the deuil. zour doctor, in Arthu-
 ris seate, quhair ze maid zour first preachin-
 gis, And lohne Kinnox zour first Apostil, quha
 caused ane zounge voma in my lord Ochiltres
 place, fal almost dead, becaus scho sau his
 maister Sathan in ane blak mann's liknes
 vith him, throuche ane bore of the dure: quha
 was also ane manifest adulterare, bringand
 furth of Ingland bayth the mother and the
 dochter, quhom he persuadit, that it was le-
 sum to leue hir housband, and adhere vnto
 him, making ane fleshe of him self, the mo-
 ther, and the dochter, as gif he vaild conioy-
 ne in ane religione, the auld synagoge of the
 Iewis, vith the neu fundat kirk of the Genti-
 les: I leue Paul Mephuen that Palliard Apo-
 stle, quha was conuoyit throuche the cuntrey
 on horsbak (in ane viddie veil) armit vith pi-
 stolattis, to slay the pure folk's hennis, to
 mak gud cheir on frydayes: As for the pra-
 creise of bougie and sodomitical syn, I remit
 zou to the verse of zour Paraclet Theodore
 de Beze, quhilk he makis prefering the zounge
 man Audebertus, to Candida another man-
 nis vyf, hauing gretar plesure in satisfeing the
 inquensibil fyre of his concupiscence vith
 ane man aganis nature, nor vith ane voman:
 for testimonie herof I produce not ane vhit
 mann's speiking quha was of the number, of

his aduersaris, bot his auin verse out of the
buk of epigrammes quhilk he him self maid.

THEODORVS BEZA DE SVA
in Candidam & Audebertum
beneuolentia.

A Best Candida, Beza quid moraris?
Audebertus abest, quid hic moraris?

Tenent Parisij tuos amores,
Habent Aurelij tuos lepôres,
Et tu VeZelijs manere pergis
Procul Candidula, amoribusque,
Et leporibus, Audebertulôque:
Immo VeZelij procul valete
Et vale pater & valete fratres,
Namque VeZelijs carere possum
Et carere parente, & his, & illis,
At non Candidula, Audebertulôque.

Sed utrum rogo preferam duorum?
Utum inuisere me decet priorem?
An quemquam tibi Candida anteponam?
An quenquam anteferam tibi Audeberte?

Quid si me in geminas secem ipse partes?
Harum ut altera Candidam reuisat,
Currat altera versus Audebertum.

At est Candida sic auara, noui,
ut totum cupiat tenere BeZam,
Sic Beza est cupidus sui Audebertus,

Beza ut gestiat integro potiri:
Amplector quoque sic & hunc & illam
ut totus cupiam videre utrumque,

Theodo-
rus Beza
lib. epi-
gramm.

OF THE SVCCESSE OF THE PAPIE,
*Integrisque frui integer duobus,
 Praferre attamen alterum necesse est,
 O duram nimium necessitatem!
 Sed postquam tamen alterum necesse est,
 Priores tibi defero Audeberte,
 Quod si Candida forte conqueratur,
 Quid tum? Basilio tacebit imo.*

THE TESTIMONIE OF THEO-
 dore Beze the neu Pseudoprophet and pre-
 tendit reformatore of the varld concerning
 his Sodomitical Bougorie vith the zounge
 man Audebertus, And adulterie vith Can-
 dida, and vthir maneris vyf, quha is his harlet
 zit for the present, composet be him self in
 Latine.

BEza quhy bydis thou, quhy dois thou stay?
 Sen Candida and Audebert ar baith away?
 Thy loue is in Pareis, in Orleanis thy mirth,
 Zit thou vald vezel keip to thy girth,
 Far from Candida lust of thy cor-s
 Far from Audebert thy gret plea-sors
 Fair veil vezel veil mot ze fair,
 Fair veil my brethering quha du-ellis thair
 I may spair vezel, my father, and Zou,
 Bot nather Audebert, nor Candida is m.
 Then quhilk of thir prefer sould I?
 Quhilk sould I visie first or espy?
 Candida may-onie he deirar, nor thou?
 Or Audebert ony preferrit to Zou?
 Quhat gif I cuttit my bodie in tuay?
 And giue the ane half to Candida gay?

*The vther t' Audebert: Zit Candida nei-die
vald BeZe haue hail scho is so gre-die:*

And Aude-bert vald BeZe haue hail

So couetous is he for to pre-uail.

Bot I vald so thame baith imbrace

To be al hail vith baith in a place

Hir vith hir cunt, him vith his erß,

And I betwix vith ane stif tersß:

Zit th'ane sould I prefer indeid

Bot ô hou hard a thing is neid!

And sen the ane man be preferd

My fore-quarters sal be con-ferd

To Aude-bert for Bougo-rie

The cheifest of my vo-luptie

Bot Candida gif scho com-plaine

I sal hir cunt kiß laich a-gane.

Siclyk Caluin vas markit vith the flour de-
life vpone his schuldir for the horribill syn
of Sodomie: And this is the halines of zour
kirk, quhairin ze gloir, reproving euer the
auld Romane kirk (in the quhilk sa monie
halie mē and Martyris hes florished) of sik cry-
mes quhilk ze can nocht be abill to proue:
and albeit zour accusatione var treu, it seruis
na thing to zour purpose.

OF THE AVTHORITIE OF
THE GENERAL CONCILES.

CHAP. XXIII.

M.

THe Papistis makis ane Idol of the Paip, saying
that he may nocht err, quhilk is proper to god
onlie: vil thou defend this error vith the rest?

B. Gif ze think it strange to beleue that ane
man may nocht err, ze vil be compellit to
grant that Sanct Paulis epistlis ar nocht treu,
becaus he vas bot ane man: Bot the mening
of that proposition is, that the Paip insafar
as he sittand in his Chyre in place of Christ
in the flesch adherent to his Concile, lau-
chfullie conuocat, agreand in vnitie of spi-
rit, be the band of pace (as spekis S. Paul) erris
nocht in making definitione of treuth, and
condemning heresie: becaus the halie Ghaist
promised be Christ at his departing spekis in
thame representing the Catholik kirk, qu-
hilk is the pillar of treuth: sua that the defi-
nitione of treuth promulgat be the general
Cōcile in the name of the Paip, as Christis vi-
car, is nocht the inuētion of the brayn of mā,
bot ane declaratione of the mening of the ha-
lie Ghaist: zit insafar as the particular persone
quha hes the Authoritie of the Paip, hauing
conuersatione vith men, is separat from his
Concile, he may syn, and siclyk synnis in him

haue bene, and suld be reprovit vith cheritie and ædification, he may also as ane particular mēber of the kirk, haue ane fals sentēce concerning onie head of Religione, and zit be the first, quha fall condem the sam erre, quhen he sittis in iudgement for examinatione of the sam: Quhair ze cal vs Papistis ze iustifie our caus, that ve ar no heretikis, becaus that the Paip signifieis no ane particular man, that hes inuentit onie religione, bot is the name of him, quha hes ane publiēt office and authoritie in the kirk, on quhom Christ promised to buyld his kirk, and to quhom he promised the keyis of the kīgdome of hea- uin: bot ze ar callit Calvinistis, from Iohne Calvin quha vas the first inuentar of zour doctrine and religione, as befoir him ze can schau na man, that euer professed it in al poy- ntis.

Protestant. Paphnutius resistit vnto the decreit of ane general Concile, maid concerning the Chastitie of Preistis: thairfoir the general Concilis may err.

B. ze schau that ze haue neuer cōsiderit that historie, quhilk gif ze had done, ze vald nocht haue spokin sua impudenlie as ze do, for first the quæstione vas nocht, quhidder gif preistis sould marie or nocht? it being maist certane amangis al Christianis, that estir thay var anis preistis, thay sould nocht marie, to the end thay sould nocht bevithdrauin vith the cair of the varld fra the seruice of god, to the quhilk

OF THE SVCCESSEONE OF THE PAPIS
thay ar consecrat: bot gif thay quha var ma-
reit befoir thay var preistis, suld remane still
with thair vyffis, or nocht? It vas sumpart mair
doutsum: and zit the hail Concile of Nice
decernit, that thay sould abstene fra thair vy-
ues: Paphnutius, quhom ze allege for zou
scheu him self to be in the contrare opinione
and proposed it to be imbraced be the Con-
cile: bot the Concile did nocht follou his opi-
nion thairin nocht esteeming his authoritie
of greit valoure, considering he vas of the
sect of the Miletianis, and ane schismatick, sup-
poise ze vald appeir to mak him ane gret man:
Reid Epiphanius quha vas nocht lang eftir
the concile of Nice, and thair ze vil find qu-
hou it is aganis the Canonis, and ordinances
of the Kirk, that thay quha var mareit befoir
thay var preistis, haue onie companie with
thair vyuis in tymes cumming, and testifeis
that gif in onie parte thay do vtheruise, thay
do planlie aganis the Canonis, and ordinancis
of the kirk: Bot ze, and zour ministeris vil
be subiect to na reul, and thinkis jt lesum to
do quhat ze pleis.

*M. Quhy may nocht the kirk err alsueil nou, as be-
foir in the Concile of the Iewis, quha concludit that
our Maister being innocent suld nocht withstand
dea: saying, It is expedient that ane dea for the Peopel
and the hail natione perise nocht.*

B. Quhat subioynis S. Iohne of his sentence
pronounced?

M. He spaK nocht this of him self, bot be instinction

of the halie spirit, becaus he was the hie preist of that Zeir.

B. Quhidder than do ze think that the sentence was erroneus or treu?

M. *He kneu nocht that quhilk he pronouced to be the mening of the halie Ghaiſt.*

B. Ze ſe thairfoir, hou ſure the kirk is, for albeit the perſone be neuer ſo vicious and ignorant, zit hauing lauchfull authoritie the halie Ghaiſt vil nocht ſuffer the propir functione, ad executione thairof to inlaik: By that, thair was nocht ſua greit promiſes maid to the ſynagoge of the Ieuis, as to the kirk and kingdome of Chriſt, ze it was foirſpokin that the ſynagoge ſuld be vterlie abolithed, ſua that ſuppois befor the abolitione of it, God had permitted ſu erroris to creip in, it had nocht bene aganis the promeis of God: Bot to the kingdome, or kirk of Chriſt, the halie Ghaiſt is promiſed euer to aſſiſt, vnto the end of the varld, and *Ier. 16.* that it ſal neuer be ouercummit be hereſie, or onie fals doctrine: vtheruſe the kirk vald nocht be the treu ſpous of Chriſt, hauing brokin the treuth and couenant maid vith him: And thairfoir ze blaſpheme, aganis the grace of the neu teſtament, quha vil acknaledge na prerogatiue grated vnto the kirk of Chriſt quhilk befor was nocht granted to the ſynagoge of the Ieuis: By that ze derogat aluterlie zour hail doctrine, gif it be treu as ze teache that the kirk may err, becaus na man vil haue aſſurance to follou zour neu kirk of

OF THE ESTAIT OF BISCHOPIS
 Scotlād, considdering as ze confes zour selfis,
 it may er: And sua ze haue na iust reffone to
 caus onie man subscriue the confessions of
 zour fayth: And al that quhilk ze teache is
 in vaine, considdering zour kirk can gif na
 assurance of the veritie to onie man, zea in
 zour kirk ze tak away al the authoritie of bis-
 chopis, quha euer hes bene iudgit to haue
 had the principal gouernement of the kirk
 in tymes bypast, and thairfoir gif the kirk
 may err as ze say, it is maist liclie that zour neu
 erectit kirk, as being destitute of cheif præ-
 lattis may maist esilie err, aboue allvther here-
 tikis that euer hes bene befoir zour.

OF THE ESTAIT OF BI- SCHOPIS.

CHAP. XXIIII.

Protest. *Gif the Authoritie of bischopis var groū-
 dit on the vord of God, and had bene approuit in
 the primitiue kirk, the bischopis quha ar this day in
 Scotland and namlie the bischoppis of Sanctandreis,
 Glasgou, and Abirdene vald mentene thair Autho-
 ritie, and correct the insolence of our ministeris, misk-
 nau and thair deuitie toward thame as Magistratis,
 and becaus thay do it nocht, it appeiris that the bis-
 choppis hes na lauchful authoritie.*

B, Albeit the Authoritie of bischopis (hauing
 iurisdictione ouer inferiore Pastoris, quha hes
 na lauchful calling, bot be biscopis) be suffi-
 cientlie

cientlie prouin be the vord of God, as testifeis
 S. Paul. [Tak tent to zour selfis, and the hail *Act. 20.*
 flok ouer the quhilk the halie Ghaist hes
 apoyntit zou Bischopis to gouerne the kirk
 of God, quhilk he hes conquered vith his blu-
 de] And in the 5. chap. to Timothie spekand of
 ane Bischopis iurisdictione, Admir nocht ane
 accusatiō aganis ane preist, except vnder tua, or *1. Ad Tim.*
 thre vitnes: And of thair pouar to cal pastoris: *5.*
 Lay nocht thy hādis haistelie vpon onie man,
 and haue na communicatiō vith vther
 mēis synnis: and to Titus: For this caus haue *Tit. 1.*
 I left the in Creta, that thou may mend tha
 thingis quhilk hes miste of correctiōne, and
 appoynt preistis in euerie toun as I haue or-
 danit zou to do: zit the Bischopis of Scotland
 as ze cal thame, becaus thay loue rather varld-
 lie commoditie, and libertie of the fleshe to
 marie, than the gloir of God in keiping the
 constitutionis of the halie kirk, be quhais mi-
 nisterial head thay aucht to haue thair cal-
 ling, it is na meruel that God of his iust iudge-
 ment sufferis thair idiot inferioris callit Mini-
 steris, to be maisteris ouer thame vithout de-
 fence of thair dignitie, be resson it is bot
 vsurpit: sua that sence thay ar al enterit in the
 scheipfauld of Christ, nocht be the dur, bot be
 the midsyd of the house, it is nou commit to
 pas that the ane laboure for the schameful
 exterminion of the vther: for euin as the Mi-
 nisteris ar na lauchful pastoris, and hes neuer *1. Ad Tim.*
 ressauid the imposition of hādis of Bischopis *5.*

N

OF THE ESTAIT OF BISCHOPIS
quhairof S. Paul makis mentione: sua the in-
trudit Bischopis, as thay ar na bischopis bot
fals hypocritis, hes na lauchful authoritie abo-
ue the ministeris, and the Ministeris mekil les
aboue thame.

*Pr. vald thou than say that the bischopis, gif thay
var lauchfullie callit, suld conuocat the ministeris to
al assembleis be thair authoritie, and be cheif prae-
sidentis thairin, being lykwyse ordinar iudges in deci-
ding al controuerses in religione?*

B. Ze verelic: And vald thairfoir haue reso-
lutione of ane dout: gif God sal raise vp in
Scotland ane man desyrand disputatione with
onie minister, concerning ane or ma heiddis
of religione, quha is abil to cite the testimo-
neis of the scripture, and sentences of the do-
ctoris to confirme his part of the controuer-
sie: Than I demand gif thair be vithin the
realme of Scotland onie Iudge, quha heiring
the rellonis of bayth the pairteis, may say to
the ane, thou art richt: to the vther, thou de-
fendis ane erroneus opinione, Thairfoir ather
of zou man stand at this decreit, and defini-
tione of the treuth: And incaice of disobedi-
ce be authoritie of the halie Ghaist, grated vn-
to me, quhairbie I am constitut iudge in this
controuersie, I denunce the disobeyar ane
hæretike.

Heir. Smeton tuik on him the disputatiōe in Paislay, in audiēce of the maist honorabil the Maister of Roß, the lairds of Caldual, blakhal, Ihonestone, Quhytford, and sindrie vtheris.

OF THE IVDGE TO MAK DECISION of onie controuerseis of religion, quhilk may aryse in the kirk of Scotland, and of the iugement of the vord vrytin.

C H A P. XXV.

Smeton.

T*Hair is ane Iudge vithin this realme to vit the vrittin vord and buke of God.*

B. I say it is maist fals that the vryttin vord can be Iudge of al controuerseis, becaus ane iudge man bayth heir and speke, bot the vryttin vord is bayth deaf and dume, sua that it may nather heir the pairteis, nor pronounce the sentence, quhilk tua thingis apertenis necessarlie to the office of ane lauchful iudge: By that, the office of ane iuge is that nocht onlie he pronounce the sentence, bot put it also to executione, that is, that he puneis according to the lauis thame quha be condemnit of onie crime, as be death, banishment, or sik punishment, bot the vryttin vord hes nocht sik pouar or strenth, as is maist cleir: Thairfoir of necessitie ather hæretikis man be vnpunished according to the lauis that ar maid aganis thame, or ellis thair man be sum vthir iudge, by the vryttin

N ij

OF THE IUDGE VRYTTIN

vord: Bot becaus that ze and al vther heretikis
 ar condemnit be zour auin consciencis, and
 zit vald abstract zour selfis from the lauchful
 sentence of ane iudge, ze do veil quhen ze re-
 iect al vther iudge by the vryttin vord, be-
 caus that the vryttin vord vil nather hang
 zou, nor burne zou. In the actis of the Apost-
 lis I reid that sum controuersie of religione
 did ryse amangis the Christianes in tha dayes,
 quha for resolution of the veritie, did nocht
 constitute the vryttin vord as Iudge, bot
 send vp to Ierusalem, to Sanct Petir and
 the rest of the Apostlis as pastoris of the flok,
 and quik iudges apoynted be God to gif
 deu and lauchful resolutione, be quhais exem-
 pil ve ar sufficientlie instructed that in al our
 controuerseis, quhilk euer suld occur, for
 establishing our conscience, ve suld haue re-
 course to the successoris of the Apostlis, as
 the lauchful iudge to quhom Christ hes pro-
 mised the assistance of the halie Ghaist to
 the end of the varld: And S. Paul to the Ephe-
 sianis testifeis (that doctoris and pastoris ar
 apoynted be god to his kirk, to the effect that
 ve be nocht careit away vith euerie vind of
 doctrine) Quhair he apoyntis nocht the vryt-
 tin vord iudge, bot the doctoris and pastoris
 of the kirk: And in Deuteronomio, the Hie preist
 vas constitute iudge of al controuerseis of
 the lau, that micht fal amang the Ieuis, suppois
 thay had al thingis in vryt, that concernit
 the sinagoge, als perfytlic at the lest, as ve

Act. 15.

Ephes. 4.

Deut. 17.

haue: And I meruel that ze, quha esteemis zour self to be learned, consider nocht, that the Lauterianis Zuinglianis, Caluinistis, and Anabaptistis admittis the vryttin vord as onlie iudge, and zit ze can nocht aggrie amāg zour selfis, euerie ane of zou aledging the vryttin vord for his pairt, perswading him self that the vryttin vord aggreis vith that opinione, quhilk he hes alreddie forgit befoir in his auin brayn, euin as gif tua men quha var in cōtrouersie about onie mater, vald pas to the greit bellis of the kirk, and decerne that to be treu quhilk the bel sould soude to thair earis, euerie ane of thame being addictit to his auin opinione, vald say, that the bel did sound according to his imagination: And sua vald be na mair resolut be the iudgement of the bellis, nor thay var befoir: euin sua do ze vith the scripturis: As for exemplil, the Lauterian vil say maist constantlie, that the scripture iudges for his pairt, that the treu bodie of Christ is in the sacrament ioynit vith the breid and vyne. The Zuingliane vil constantlie afferme, that thair is na thing in the sacramēt bot breid, and vyn, quhilk ar signes of the bodie and blude of Iesus Christ: The Cauuinist maist bauld of al vil afferme, that the vord of god is for him, that the bodie of Christ is treulie in the lordis suppar, and that ve be certane pilleis, or ingeynis ar listit vp to heauin be ane incōprehensibil maner: quhat vald ze nou that ane pure man, quha can nather reid nor vryt, and

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suppoise he could, hes nocht sufficiēt literatur to vnderstand the scripture sould do in this caice? I dout nocht bot gif ze be nocht aluterie obstinat, ze may persauie that he vald be in ane veray greit perplexitie: and that he hes na sure moyen quhairbie he may resolue himself, and consequentlie gif thair be na vther iudge by the vryttin vord that Christ hes nocht sufficiētlie prouydit for his kirk, nocht leuing in it ane esie and infallibil reul, quhairbie euerie ane quha plesis may discerne the treu religione from the fals, as euerie man in the day of iudgement man gif compt in particular of his auin religione and fayth. Than my argument is this, that ve aucht to haue ane iudge, quha sould pronūce the sentence in sik maner, that he may put end to al controuerses, and quhais sentence euerilk ane of the flock of Christ, hou simple that euer thay be, may cleirly vnderstand: bot the vryttin vord hes neuer zit put end to onie controuersie, euerie hāretik allegeand it for him self, as said is, nor zit pronounced the sentence sa cleirly that it micht haue bene persauit be euerie ane: Thairfoir by the vryttin vord, necessarlie thair man be sum vther iudge, as in al comoneveil by the lauis that ar vryttin, thair is sum iudgis apoynted, quha sould haue pouar to interpret the lauis, and in al controuerses of thame, pronounce thair sentence, and declare the treu mening thair of: vtheruyse na cōtrouersie could euer be endit: as in the realm

of Scotland gif thair var na Iudge apoynted for ciuill actiōis, and it var permittit to euerie mā of lau to interpret the lauis, and ordināces of the cuntrey according to his auin phantasie, thair vald neuer ane processe be endit befoir the day of iudgement. And zit ze vil be sua ingrate to Christ, as to think that he had les prouidence of his kirk and saluatiōe of faulīs, for the quhilk he sched his maist precious bluid, nocht prouyding ane sufficiēt iudge, for the controuerseis that nicht vpryse, nor ane secular king or prince hes of the Ciuile administratiōe of his cōmoneueil. And for conclusiōe, ze can nocht deny, bot the vryttin vord it self, may be callit in dout be heretikis: As the Marcionitis, and Manichæanis denyit the hail auld testament, vtheris the tua hinmaist epistlis of S. Iohne, vtheris the Apocalypse: and vtheris, vther pairtis of the scripture: Nou I demād of zou, quha sal be iudge in this controuersie? For the vryttin vord can nocht be iudge, as ze persauē zour self: than necessarlie ze man acknauledge sum vther iudge: And to enter in particular, Lauter denyis the epistle of S. Iames, quhat argument haue ze, and al the ministeris of Scotland, to conuict him? For be the vryttin vord ze vil neuer proue that sanct Iames vrait ane epistle. Castalio denyis the buik quhilk is callit [Cātica canticorum] saying that it is ane buke contēand ballatis of luf. Gif onie in Scotland defendit this opiniōe, ze vald neuer get tham

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conuict be the vryttin vord? zea zour paraclet Theodore Beze, sayis that the Historie of the adulteres in the aucht chaptore of S. Iohne vas eikit to the text, and in the Euangel of S. Luc. thir vordis [quhilk salbe sched for zou] is eikit to the text, quhais sentēce gif ze follou nocht, quhou vil ze get him condemnit be the vryttin vord? I mycht schau hou Caluin zour maister hes eikit and paired fra monie places of the scripture, and zit be the vryttin vord it is hard to conuict him of sik eiking and pairing: sua I vil gather my argument in feu vordis: The iudge quhilk is apoynted be Christ to his kirk, may iudge of quhatsumeuer controuersie dois occur, and condem for hæretikis, quhasoeuer aucht to be condemnit, bot this can nocht be done be the vryttin vord, as is prouin: thairfoir the vryttin vord is nocht the iudge quhilk Christ hes left to his kirk.

Sm. I persauce of thy ansuer, thou vald refer this Authoritie of decision to the general Concilis, ouer quhom the Paip is præsidet as Christis vicar, as the Papistis sayis: Zit the varld is nocht in sik ignorance nou as befoir: for the langagis and diuerse toungis, the philosophie, and al sciencis, ar accuratlie taught, quhairfor thair is na doubt bot ane man natural veil instructed in philosophie, hauing knauledge of the langages, quha hes studeit lang to the text of the scripturis, and red the vorkis of the doctoris, is abil to expone onie passage of scripture contening onie questione or heid of Doctrine necessar for our saluatiōe.

B. Than supponand zour self to be sik ane man : gif ane vthir man instructed in tha sam schuillis, quhair ze learned, als perfyt ī al thay thingis as ze ar, vald cum in Scotland, and sustene disputatione aganis zou, mentening ane sentence contrare to zouris, concerning onie cheif head of religione, according to zour reul, he vilbe als abil to interpret the scripture as ze, and al men suld gif als greit credite to him as to zou: and sua his sentence being repugnant to zouris, it is necessar that tua contrare and repugnant sentencis in interpretation of Goddis vord be imbraced togidder: This is zour neu Theologie, quhilk ze haue brocht in, in the kirk of Scotland: To pas forduart, gif ane priuat man, being indeuit vith tha thingis quhilk ze presciyue, may vith assurance, vithout onie error or deception interpret goddis vord, quhy deny ze that sam self pouar to the vniuersal Conciles, in the quhilkis thair is sindrie at al tymes, quha ar adornit vith sic giftis? or schau me gif ze can, that euer onie hæresie hes bene finalie extuinguished, bot ather be the authoritie of the Bischop of Rome, or be the general Concilis, gathered and assembled be him? I remember that S. Augustine vryttis, hou that Pelagius the hæretike vas condemnit in the Concile of Palæstina be sindrie bischopis, bot at the last quhen he vas condemnit be Innocentius bischop of Rome, he sayis that na farther iudgemēt aucht to be abiddin: Hou var the

*August.
epist. 104.*

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Arrianis condemnit, bot be the general Concile of Nice? hou vas Macedonius condemnit bot be the general Concile of Constantino-
pil?hou vas the Nestorianis condemnit bot be the Concile of Ephesus?hou vas the Eutychianis cōdēnit, bot be the Cōcile of Chalchedō? and siclyk of all vther hæretikis: Vil ze be sua bauld, as to say that all thir halie fatheris, quha var assembled in the foirsaid Concilis for the extirpatione of erroris var blindit? ze man appardone me gif I say that ze ar rather blindit than thay: Ze I am assurit, quhatsumeuer opinione ze haue of zour self, that ze ar bayth ignorant and blind, as I haif pairtlye schauin befoir, and vil nou schau at mair lenrh, ze say that ane man instructed in Hebreu, greik, latene and philosophie, quha hes red the ancient vrittaris, may surelie interpreit the scripture: I deny it maist planelie to zou, and ze and al zour ministeris vil neuer be abil to pro-
ue it, or to schau me in goddis vord, that onie sik thing is promised to euerie particular mā quhā is indeuit vith sic giftis, and thairfoir all that quhilk ze grounde vpon this vaik fundament, man fall altogidder: Sabellius, Arrius, Macedonius, Nestorius and vtheris var maist learned men, and had red the scriptures veray diligentlie, and zit becaus thay gaue our greit place to thair auin curiositie, thay did fall in heresie, and var Hētesiarthis: Zea generalie almaist al thay quha hes bēe the beginnaris of hæresie var verie learned men

and of gret spirit: vtheruise thay could nocht haue defendit thair fals opinionis, nor inducit vtheris to follou thame: Bot thir hæretikis according to zour saying, did maist surlie interpret goddis vord, being indeuit vith all tha thingis quhilk ze esteeme nécessaire for the interpretatiõe of the scripture: Nou quhat vil ze do vith ane man that hes nather greik nor hebreu, as sindrie of zour faythful brethren? quhat reull sall thay haue for thair assurance? or quhou dar thay enter in the office of the ministrie? or quhat assurance can thair flok haue to follou thame? sen thay haue nather hebreu, greik, nor latene, and neuer red the ancient vryttaris, neuer studeit ane vord of Philosophie, bot neu cummit fra keiping of the scheip or the geise, as did Brebbenner and Paul Mephuen: Ansuer vnto me, quhat assurance can sic ministeris haue or thair flok quhilk follouis thame, sen thay ar destitute of al thay thingis, quhilk ze præscryue as necessar for the interpretatiõ of goddis vord? and to mak æc ed to my hail discourse, suppois thay thingis quhilk ze prescryue, help mekil for the interpretatiõe of the scripture, zit as I haue schauin, thay can nocht gif assurance to onie man that albeit he be indeuit vith thame he may nocht err: I say farder that suppois ane man helpit be the spirit of god, being indeuit vith sic giftis may attene to the richt interpretatiõe of the scripture, zit that he hes nocht pouar to

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Ioh. 20.

command all the varld vndir the pane of syn
and damnatione to follou sik ane interpreta-
tion, becaus this onlie appertenis to thame,
quha hes iurisdictione in the kirk, and ar
send be god as his messingeris vith sik autho-
ritie and pouar that vtheris ar obleist to obey
vnto thame, as Christ said to his discipillis: As
the father hes send me sua send I zou, that is
vith pouar and authoritie: Thairfoir all zour
greik and hebreu is in vain, ze quhatsume-
uer intelligence ze haue of the scripture na
man is obleist to trou zou or to imbrace zour
interpretation except that first ze declair
zour self to be ane messinger of God send be
his authoritie and pouar. Ze vil vith patience
heir this vord onlie, that al tha thingis quhilk
ze præscryue except thay be conioynit vith
humilitie and cheritie, auailis lytil or na-
thing for the intelligence of goddis vord, and
zit ze haue prætermittit thame bayth quhilk
ar principal, ad hes the promise of the assistā-
ce of god, quhilk I beleue ze haue done of set
propose, becaus ze se that ze and zour Mini-
steris hes nather cheritie, nor humilitie aman-
gis zou, bot as ze teache zour self maist treu-
lie, thair is na thing in zou bot syn, sua that ze
can not be the veschellis of the spirit and vis-
dome of god: as it is vryttin [in maleuolam
animam non introibit sapientia] In ane euil
villie mynd or vickit mā visdome sal not en-
ter: This is sufficient for the refutatione of
zour ansuere, and albeit I vald grant al thing

to be treu quhilk ze say, zit ze do bot condēn
 zour selfis: For ze can not deny bot befoir
 Iohne Caluin and Martin Lauter thair hes be-
 ne ane infinit number of doctoris in the kirk
 quha hes had the vndirstāding of the toungeis,
 studeit perfytlic in philosophie, studeit the
 scriptures verie diligentlie, and red vther an-
 cient vryttaris quhilk preceidit thame, and
 zit ze say that neuer ane of thir vndirstude
 the scriptures, bot that thay var al dissauit: Re-
 id zour Maister Caluine in his buke de refor-
 māda ecclesia: (The ancient vryttaris, sayis he
 as Irene. Tertul. Arnob. August. and vheris, sua
 fulishlie be the breid hes interpret the bodie
 of Christ, that resson and the treuth compel-
 lis vs to disagrie from thame): Is thair any in
 Scotland that dar say he is better versit in the
 hebreu, greik, and latine tungis, nor vas S.
 Hierom? or red the scripturis mair diligent-
 lie: he hauing turnit thame out of Hebreu in
 latine, and sum partis out of greik in latine?
 or red mair perfytlic the ancient vryttaris
 quhilk had bene befoir him? of quhom S. Au-
 gust. geuis ane testimonie vryttand aganis
 Iuliane the Pelagiane, that almaist thair vas
 na Ecclesiastical vrytar nather greik, nor latine
 quhilk he had nocht red? As to the studeis of
 Philosophie, and vther humane sciencis hou
 veil he hes bene versit in thame, it is cleir to
 al men, quha reidis his vorkis: and zit ze zour
 selfis, sayis that he vas alluterlie dissauit in
 the interpretatiō of the scripture, and reiectis

*Augu. 6.
 contra Iu-
 lianum.*

OF THE IVDGE VRYTTIN

Beze in
13. Acto.

it alluterlie: ze zour Paraclet Beze, vrittand
vpone the actis of the Apostlis pronuncis this
sentēce vith ane greit solennitie and aith say-
ing, I tak god to vitnes and his Angellis, that
the bauldnes of Hierom in thrauing the scri-
pturis is intolerabil, as in tha thingis quhilk
he vrait aganis Iouinianus, and Vigilātius: Sua
ze may persauē that ze condem zour self, gif
the reul of the interpretatiōe of scripture,
quhilk ze haue geuin be sure: and gif it be
nocht sure ze condem zour self in lyk māner:
Sik is the nature of faller that it aggreis nocht
vith the self: Nou gif tua Ministeris, quha var
learnit according to that reul quhilk ze pre-
scriue, be in controuersie, as for exempil Mai-
ster Patrik Constant and ze ar in quāstione,
quhidder gif the estait of bischopis suld be in
the kirk or nocht? euerilk ane of zou, citing
the scripture for his pairt, quha sal be iudge be-
tuix zou? For as to the vryttin Iudge, eue-
rilk ane of zou sayis, he hes him for his pairt.
*Sm. Ane of the tua quhilk disagreis vilbe vorthie
of condemnatiōe, and efter ressoning, he vilbe conuict
of erre.*

B. Bot I pray zou, vil he consent to condem-
natiōe of his auin erre, vnles he be mouit
be the Authoritie of ane Iudge, by the vryttin
vord, or the ressonis of his aduersare?

S. I vil esilie grant, that gif onie Minister sal res-
sone vith Zou, or ane aganis ane vther, the rest of the
brethren be moniest voittis, may interpret the buk
for bayth the pairteis.

B. ze appeir to forzet that quhilk ze said a lytil befoir, that the varld is nocht sua blindit as to follou the decreis of general Concilis, and nou ze vald constrain men to follou the decreis of thre or four of zour vain Ministeris, ad that thair voittis sould be accetit as ane certane reul for the definitione of the veritie, By that ze condem ane vther thing also quhilk ze affermit befoir, that is, that ane Minister being indeuit vith sik qualiteis, as ze prescryuit may esilie vithout all error vnderstand the scripture, quhilk gif it be treu, sic ane Minister can neuer iustlie be cōdemnit, he hauand the veritie for him: and zit it behouis that the ane part be condemnit: Bot gif Maister Patrik Constant, suppois he var cōdemnit be the gretast part of the voittis of zour ministeris, vald nocht obey alledging euer for him the vryttin vord, quhat than vald ze do, quha vill haue na vther Iudge of cōtrouersie by the vryttin vord? And quhat gif he haue als monie bischopis, ad bischop ministeris for him, as ze haue ministeris inuyaris of the dignitie of bischopis, for zou? thair is na resson quhy he sould follou rather the voittis of zour ministeris, nor ze the voittis of his bischopis, and sua gif ze iustlie condemn him, he als iustlie condemnis zou: And as vsis to be said in ane commone prouerb, Ane deuil dois ding another: Bot nocht viling to spend tyme in farder refelling of zour vanitie, I vald propone ane quæstione to

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zou, quhiddel gif Christ had ane kirk in Scotland quhē Iohne kmnox was maid ane preist, quha had pouar to consecrat him, or nocht?

S. He had ane kirk hauing sic pouar, bot it abusit the same.

B. I put the caice than, that ze had bene at that tyme, as ze ar nou, ze vald haue said to that kirk, ze haue pouar to consecrat Iohne kmnox ane preist, bot ze haif abusit the same, hou vald ze haue prouin zour alledgeance?

S. Be the expres vryttin vord.

*B. Onie of thame vald haue ansuerit, that ze peruertit the text, as vther lyke hæretikis had done befoir, the controuersie than rysing be-ruix zou and onie of thame, was thair nocht brethrene quha at that tyme be moniest voit-
tis, micht haue reconcilit zou tua in ane sen-
tence, and exponit the vord treulie for zou bayth?*

Sm. I dout gif thair was onie at that tyme, quha could treulie expone the vord of God.

*B. Sen ze confess zour self, that than thair var treu pastoris in the kirk of Scotland, ytheruise ze suld nocht haue confessed that Christ had his kirk in Scotland at that tyme, quhne Iohan kmnox was maid ane preist: and affermit also a lytill befoir, that in controuersie vpryng, be the gretast pairt of the voit-
tis the veritie aucht to be established: Cōsiderig that all thay pastoris being assembled vald haue pronounced thair sentence aganis zou, as thay did aganis yther hæretikis, and vald haue said*

ne said that ze had nocht vnderstand the vry-
 rin vord, bot thrauin it fra the treu mening
 and vnderstanding: hou can ze defend zour
 selff bot according to zour auin definitione
 zear condemnit as ane hæretik? As quhair in
 zour ansuere ze say that ze doubt, gif thair vas
 onie quha could expone the vord of god treu-
 lie quhen Iohne kmnox vas maid ane preist,
 gif ze doubt quhidder gif in the kirk of Scot-
 land quhilk vas befoir zou, quhilk ze confess
 to haue bene the treu kirk of Christ, thair vas
 onie mā that could haif interpret the scriptu-
 ris, quhy is it nocht lesum to me to doubt gif
 thair be onie man in zour neu startup kirk,
 quha hes pouar to interpret the scripturis? or
 quhy dout ze nocht in lyk maner, quhidder
 gif that vas the scripture, quhilk the kirk of
 Scotland befoir zou appoynted for the scri-
 pture? or schau me onie resson, gif ze can qu-
 hy ze doubt rather of the interpretatione of
 the scripture, nor of the scripture it self? Gif
 ze var veil examinat I feir ze vald dout of al:
 bot that ze haue na subterfuge, I propone to
 to zou that sam quæstione quhilk I proposed
 befoir, gif ze had than callit in controuersie
 quhidder gif thair had bene onie in the kirk
 of Scotland, quha had pouar to interpret
 the vord of God vithout erre? ze defending
 the ane part, and the kirk it self the vthir:
 And condemning zou be pluralitie of voittis,
 zear constringit euin according to zour for-
 mar definitione, to confess that zear iustlie

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S. Ioh. 16.
Ephes. 4.

condemnit : or quhat bauldnes is it to zou
to say that the spous of Christ, quhilk ze
confessed than to haue bene in the Realme
of Scotland, to the quhilk the assistance of
the halie Ghaist is promised, and doctoris
and Pastoris for establishing the veritie, hes
nocht pouar to interpret the scripture? or
that ze, quhais vanitie and incōstancie is kna-
uin to all men haue ane sure & infallibil reul
thairof in zour phantastical brayin? ze suld
be eschamit of zour impudencie: And gif
it be lesum to zou to doubt, gif the kirk
of Scotland had pouar to interpret the vord
of God, quhy is it nocht lesū to me to doubt
gif ze be baptised, and gif ze aucht to be com-
pted in the number of Christiane men? Chei-
flie sen ze mak the treu interpretatiōe of the
vord, and lauchful administratiōe of the
sacramentis tua inseperabil nōtis of the kirk:
gif ze dout of the ane quhy may I nocht dout
of the vther? Ze thay bayth being requested
according to zour doctrine, the ane being
tane auay, the kirk in nauyse can consist.

*SM. Thou knauis be decreit of the general Concile
of the kirk, quhilk retracted S. Cyprianis sentence
of the Rebaptizing of heretiks, that heretiks may
baptise.*

B. Ze suld nocht haue cited ane general Cō-
cile aganis me, sen the varld is na mair in blind-
nes, as ze said befoir, that it misteris to de-
pend on the decreis of the general Concilis,
bot sum plaine testimonie of the vryttinvord:

Or gif ze reffauit that quhilk hes bene established be the general Concile, quhy reffauze ze nocht al vther thingis quhilk hes bene established be thame in lyk maner? Zit I am nocht sua illuminat, bot I vil imbrace vith gud vil the determinationis of general Concilis, and that hæretikis may bapteise: Bot I can nocht vnderstand hou this dois aggrie vith that quhilk ze said a lytil befoir, that the kirk quhilk cōsecrat kmnox ane preist vas the treu kirk of Christ, and that it vas hæretical: except that ane man may be ane treu Christiane, and ane hæretik togidder: Mairouer ze knau that the sam kirk quhilk hes determinat that hæretikis may baptise, hes determinat in lyk maner, that vnles thay quha ar sua baptized, be reconciled vith the treu kirk, the baptisme sal not be valabil to bring thame to saluatiō: Nou thairfoir I demād of zou, Quhat treu kirk vas thair, vith quhom ze nicht haue bene reconcilit, by that quhilk reffauit lohne kmnox to be ane preist?

OF THE VISIBILITIE OF THE KIRK.

C H A P. XXVI.

Smeton.

T*Hair is na dout bot Christ had his Kirk at that tyme, albeit it vas nocht knaun to euerie man.*

B. Ze cū nou asvther hæretikis, speciallic the

○ ij

OF THE VISIBILITIE OF THE KIRK

Donatistis did befoir, to ane inuisibil kirk,
 quhilk erre is sufficientlie refuted be S. Au-
 gustine vrytand aganis thame: And siclyk be
 S. Mat. 18 our saluour in the Euāgel of S. Mattheu: [Bot
 gif he heir zou nocht declair it vnto the kirk]
 quhilk command na man could obey, gif the
 kirk var inuisibil. And gif it had bene than
 inuisibil as ze alledge, it had seruit na thing at
 al to thame, quha had bene baptized be hære-
 tikis: becaus thay could nocht adioyne tha-
 me seluis to ane inuisibil kirk: and sua could
 nocht attene to saluatione, nocht being in-
 corporat in the bosum of the kirk. As gif ane
 Ieu or ane Turk, had bene mouit to imbrace
 the religione of Christ, and to be incorporat
 into his kirk, gif his kirk had bene inuisibil
 vpon the face of the earth, hou could he haue
 adioynit him self to it? I meruel gretumlie of
 zour blindnes, hou ze persauie nocht that the
 hail prophecies of the kingdome of Christ,
 vald haue bene in vain, gif his kingdome
 had bene inuisibil: for ane prophecie mā be of
 tha thingis, quhilk may be sene and persauit
 be our sensis and experience, vtheruise euerie
 man micht be ane Prophete, and foirspeke of
 ane thing to cum: and gif it cum nocht to pas,
 he micht say that it hes cummit to pas in verie
 deid as he prophecied, bot that it vas inuisibil,
 and vnknauin to the varld: thairfoir ze se in
 quhat absurditeis ze rin zour selfis in, be this
 zour inuisibil kirk: I vald glaidlie be resolute
 of ane quæstion vith zou, quha vas it to quhō

this inuisibil kirk was first reueled? and quha was he that first maid it visibil to the eais of the varld? Gif ze say, to Martin Lauter, or Iohne Calvin, ze condem zour selfis, becaus that thay var bayth Apostatis fra the Catholik kirk, and that kirk quhilk quhen Lauter began was inuisibil, remanis zit als inuisibil as euer it was, and nocht onlie as ze say hes bene knauin to feu men, bot to na man at al. Gif ze haue red the ancient vryttaris, ze micht haue sene hou S. Augustine prouis aganis the Donatistis, that it is impossibil that the kirk at onie tyme be inuisibil, ze euin in the tyme of the maist seueur and cruell persecutione of the Antichrist, it sal remaine visibil, vtheruyse it could thoil na persecutione. Bot ze vil mak the deuil starkar nor god, and vil that the deuil hes occupeit to him self al visibil kingdomes, tounis, citeis, and that he hes left onlie ane inuisibil kingdome vnto Christ.

Sm. Quhy may nocht our Maister Christis kirk be inuisibil now, as it was in the dayes of Elias?

B. zour argumēt is verie vain, the kirk may be inuisibil, thairfoir it is inuisibil, as gif ze vald say, Smeton may be bischop of Sanctādrois alsueil as Maister Patrik Constant, thairfoir he is Bischop of Sanctandrois: I desyre zou to proue that the kirk was inuisibil indeid, and nocht that it may be inuisibil: for ze knau, as in the schuillis thay say comonlie, [a posse ad esse non valet consequentia,] this is the first fault in zour argument. Nou gif for disputa-

OF THE VISIBILITIE OF THE KIRK

Act. 1.

*S. Math.
28.*

Isai. 60.

Psal. 80.

tionis caus I vald grant, that in the tyme of the particular synagoge of the Ieuis, the kirk had bene inuisibil, zit Christis kirk may nocht be at onie tyme inuisibil, fra the tyme he gaue his Apostlis command, as ve reid in the actis of the Apostlis, that thay beginnand at Hierusalem sould preache in al Iudæa, Samaria, and the far paittis of the earthe: for lykas the couenāt of God maid vith mākynd eftir the flude of Noe, geuand for ane taikin thairof the rain bou, sal stay ane vniuersal destructione of the hail varld nochtuithstāding thair salbe als greuous synnis cōmittet be mākynd vniuersalie in the latter age, as vas befoir the flude: Euī sua albeit for the greit synnis of the preistis of the sinagoge, God had sufferit his kirk alutertlie to be destroyed in the sicht of men, zit the promise of Christ Iesus saying, (And behald I am vith zou at al tyme vnto the end of the varld] geuād thame ane suir taik in of his assitāce the ordinar calling of pastoris be the onlaying of the handis of the preistheid, quhairbie the halie ghaist is ressaui: This promise sal nocht suffer Christis vniuersal kirk to be at onie tyme inuisibil, quhatsumeuer crymes be admittit be the pastoris thairof, as is propheceit be Esaias, The portis of the kirk sal be oppin bayth day and nicht. And be the prophet Dauid. Gif thy sonis leue my lau, I sal nocht tak auay my mercie from thame, bot thay salbe as the bricht sone in my sicht: Nou gif ze pleis schau be quhat argument ze may

proue the kirk of God to haue bene inuisibil
in the dayes of Elias.

*S. Becaus as we reid in the bukis of the kingis, Elias 3. Of the
says lord, thay haue slaine thy Prophetis, thay haue kingis, 19.
brokin down thy altaris, and I am left alane, quha is chap.
lyf thay lay wait for.*

B. Lyk as ze propone the doubt of Elias, quha
being out of mennis societie, micht nocht vn-
derstand, bot be reuelatione quha vorshippit
God treulie, and quha var idolatouris follo-
uing Baal: sua I gif zou for ane ansuer, that
quhilk god him self subioynis, saying (I haue 3. Reg. 19.
left vnto my self seuin thousand mē, quahas
nocht bouitthair kne to Baal) quhavalld nocht
haue bene cōmendit be ane diuine oracle, gif
thay had bene negligent in goddis seruice.
Then I demand of zou quhidder gif seuin
thousand be ane sufficient number to repre- *Act. 1.*
sent ane visibil kirk, seing the elleuin Apost-
lis, electing Matthias in place of Iudas repre-
sented the kirk visibil and Catholik? And gif
zour kirk vas inuisibil, as vas the synagoge in
the tyme of Elias, ze sould haue schauin seuin
thousand, quha had nocht bouit thair kneis
to Baal, or at the lest ane hundreth, or seuin-
scoir or seuin, or at the lest, ze suld haue scha-
uin ane. For gif the Catholik religion be fals,
ze haue al bouit zour kneis to Baal, and God
hes referuit na man to him self at al. Gif ze
had brocht out of the darknes and vildernes
sum men quha had professed that religione
quhilk ze profes, and quha neuer had onie

OF THE VISIBILITIE OF THE KIRK
communicatiōe vith vs, than zour sayings
vald haue appeired to haue sum probabilitie,
bot sen ze can do na sic thing, ze gif plane te-
stimonie of zour selfis, that zour inuisibil kirk
is na thing els bot ane Phātaistical dream: And
gif onie man vald start vp euin nou in Scot-
land and teache onie neu hāresie of his auin
brayn, gif he var demandit of zou of his
kirk, in the quhilk he hes learnit his doctrine,
he nicht ansuere vith als gret probabilitie as
ze do, that his kirk hes euer bene, bot that it
hes bene inuisibil; quhat argument can ze be
abil to produce aganis him to proue that
thair hes nocht bene sik ane inuisibil kirk as
he allegis, quhilk ve can nocht be abil to pro-
duce aganis zou? And gif it hes bene inuisibil
hou haue ze knauin it sua veil? And quhy
nicht nocht vther men knau it alsueil as ze?
And quhy haue ze bene sua inuyous that ze
vald nocht schau it to the rest of the varld?
Nou to cum to Elias, ze can nocht deny bot
Elias him self vas visibil, quhen he maid the
complaint. And in Iudæa at that tyme, thair
vas the maist godlie king Iosaphat, quha ne-
glected nocht goddis seruice, and Elias com-
plaint vas onlie aganis Samaria, as is manifest
in the text. quhairfoir zour argument prouis
na thing at al, becaus it is maist manifest fals,
that the sinagoge of the Ieuis vas inuisibil in
the tyme of Elias: Bot to zou it is al alyk gif
ze dissaue the peopil vith ane appeirance and

3. Reg. 22.

colore of the veritie, quhidder ze haue the veritie for zou or nocht.

sm. *Gif ve beleue the Catholik kirk as ve profes in our beleif ve can nocht se it, becaus our beleif is of tha thingis quhilk ar not subiect to our sensis.*

B. Be this argument zea beleue not the Byble, becaus ze vil not deny bot it is in lyk maner subiect to our sensis, ze se thairfoir that zour argument is of na strenth: For ansuer, Ve se the Congregatione of thame of the quhilk the Kirk is maid and composed, and zit ve do not persauie bot be fayth that sik ane congregatione is callit be god to the inheritance of the lyf euerlesting, gouerned be the halie spirit in the deu preaching of his vord, and purgit from syn be the blude of Christ throuche the mereit of his passione quhilk is applyit to the membrs thairof be the lauchful administratiōe of the sacramentis: Thairfoir as in the Byble ve se the buke quhilk is vryttin, bot be fayth ve mā beleue that it is the vord of God quhilk is vryttin in it: Euin sua ve se the Pastores of the kirk, and thair flok quhilk is nurished be thame, bot ve persauie be fayth onlie that thay ar the cōgregatione quhilk is callit be god to the inheritance of lyf euerlesting as said is. And thairfoir the visibilitie of the kirk is not repugnant to the article of our beleif, or ellis ather zour kirk man be zit Inuisibil, or ze vāt ane of the cheif articlis of zour beleif, And in verie deid gif that be the treu kirk quhilk ze

OF THE VNIVERSALITIE OF THE KIRK
haue in Scotland,ze deny the article of zour
beleif, becaus it is not Catholik according
to the mening of the article of the beleif,bot
onlie in ane smal nuke of the varld.

OF THE VNIVERSALITIE OF THE
KIRK. CHAP. XXVII.

Smeton

T*Hou vndirstandis not in quhat sens the kirk
is callit Catholik, for gif thou vndirstand it as
thou vald appeir, that it sould be spred throuch the
hail varld, Your Romane Kirk is not Catholik, be-
caus thair be ma Paganis, and Gentiles, nor quha
professis the fayth of the Roman kirk.*

Pf. 2.

Luce. 24.

Pf. 71.

B. The kirk is callit Catholik for monie re-
asonis, quhilk for the schortnes of tyme nou I
vil superfed, assignand to zou ane in special,
becaus it dois comprehend the hail varld, as
the hail varld vas promised to Christ for his
kingdome, and inheritance (Dabo tibi gentes
hereditatem tuam, & possessionem, tuam ter-
minos terræ. Oportebat Christum pati, & re-
surgere a mortuis, & prædicari in nomine
eius pœnitentiam, & remissionem peccato-
rum per omnes gentes. Dominabitur à mari
vsque ad mare, & a Flumine vsque ad termi-
nos orbis terrarum.) i. I sal giue to zou the na-
tionis in heretage, and the extreme bordoris
of the varld in possession: It behouit Christ to
dea, ad ryse frō the dead, ad pœnitence and re-
missione of synnis to be præched in his name

throch al nātionis: And his dominione sal-
 be extendit from the ane sea to the vther, and
 from the flude (to vit Iordanis) to the vtter
 borderis of the hail earth: And siclykvther pla-
 ces infinit of the scripture quhairin the obedi-
 ence of the hail varld is promished to Christ
 be his omnipotent father of heauin: sua that
 the Apostlis, and thair successoris ar send to
 subdeu the hail earth vnto the obedience of
 Christis kirk, beginnand at Hierusalem vnto
 the extreme pairtis of the varld, as he com-
 mandit thame to do: Not that the hail varld
 sould be al at ane tyme subdeuit to him: bot
 becaus his impyre and kingdome being anes
 establisshed, it sal neuer decay, bot increfch, ād
 dilat it self continualie to the tyme that it ha-
 ue occupeit the hail varld as vas spokin lang
 befoir be al the Prophetis, and as ve se fulfil-
 led alreddie and passand forduart fra day to
 day, becaus the Apostlis as thay var com-
 mandit be Christ, began to preache the Euan-
 gel at Hierusalem, and thaireftir it did increfch
 and dilate it self throuch innumerabil pairtis
 of the hail varld: And eftir the, Apostlis had
 endit thair course, and seallit the treuth of the
 Euangel vith thair blude, thair successoris in
 lyk maner did imploy thair labore for the far-
 der amplificatione of his kingdome: And ef-
 tir thame the Pastores quha succedit in thair
 places trauellit in lyk maner to inlarge his
 kingdome, and hes contiuet euin vnto our
 dayes, in the quhilk ve se the kirk of Christ

VNI VERSALITIE OF THE KIRK
 largelie amplifeit in the greit cuntreys of the
 Indis, quhair his name vas not acknauledg
 befoir: And euin sua it vil increfch to the tym
 the hail varld be subdeuit to him, accor-
 ding to his auin vord: This is ane cleir and ma-
 nifest declaratiōe of the vniuerfalitie of the
 kirk, and in quhat fens and mening the kirk
 of Christ is callit Catholik, or vniuerfal con-
 firmēd be al ancient doctoris of the halie kirk
 collectit of the Prophetis, and gathered of
 Christis auin vordis. Sua fence zour neu Kirk
 of Scotlād laitlie erectēd be Iohne kinnox is
 not that quhilk began at Hierusalem, and euer
 continuand from tyme to tyme dilated it self
 throuch the hail varld, as is cleir of al histore-
 is, it is manifest that it can nocht be Catholik;
 The mater is sua cleir that I mister not onie
 farder demonstratiōe, ze being constrainit
 ather to schau that zour kirk is that self sam
 quhilk euer hes continuet vponē the face of
 the earth sen Christ, quhilk is impossibil to
 zou to do: or ellis that it is not Catholik: Of
 this al thay quha ar heir present may vndir-
 stand hou lytil strenth zour argument hes to
 proue zour intent: for the kirk is not callit
 Catholik becaus that in ane tyme it is spred
 throche the hail varld bot in the maner quhilk
 I haue declairit befoir. Albeit as S. Augustine,
 Hierome, and vther ancient vrytraris declaris
 according to goddis vord: It is vniuerfal at
 al tyme in sik maner that it dois comprehend
 ane greitar pairt of the varld, nor onie ane

S. August.
de vnit
Ecclesie

Hieron.
cōtra Lu-
ciferianos.

sect of herætikis dois, or the synagogue of the Ieuis, albeit at al tymes it be nocht sua large as the infidelis and Paganis: And in this mening also ze se that the Romā kirk as it is onlie Catholik, this day comprehendis ane greitar pairt of the varld, nor dois al the synagogis of the Ieuis, or quhatsumeuer sect of hæretikis: Thairfoir Sayis S. Augustine that the Sectis of Hæretikis ar obscure, and onlie in Corneris of the varld, in comparesone of the vniuersal and Catholik kirk, As ze quha follovis kmnox in Scotlād, and the follouaris of Caluine and Beze in Geneua.

*Aug. lib. 3.
contra Do-
natist. cap.
1.*

S. Our reformed Kirk is Catholik in that maner quhilk thou hes declairit and hauing tane the beginning from the Apostlis hes euer continued in the varld, and dilated it self, sua that it hes bene spred throuche the face of the hail earth, albeit it hes not bene euer manifest to the eais of men, bot in quhatsumeuer pairt of the varld the treu professoris of the name of Christ hes bene, thair I say our Kirk hes bene also, and is not onlie this day in Scotland, bot throuche innumerabil pairtis of the varld, quhair I doubt not bot thair is monie quha hes not boued thair knees to Baal.

B. Ze ansuere to me euin as the Donatistis did to S. Augustine, sua I vil vse na vther argumentis to refel the vanitie of zour ansuer, nor thai quhilk S. Aug. vsed to refel the Donatistis: first the propheceis quhilkis var foirspokin of the kirk that it sould be dilated throuch the hail varld, vald haue bene in vain

*Aug. lib.
de vnit ate
Eccles.*

OF THE VNIVERSALITIE OF THE KIRK
gif thay had meant of ane kirk quhilk could
not be manifestlie knauin to the Eeis of men:
Becaus ve could neuer haue assurāce of the ful-
filling of onie sik Prophecie, As quhen Daniel
Daniel 2. sayis that the God of heauin sal steir vp to him
self sik ane kingdom quhilk sal neuer be de-
stroyit. And that the kingdome of Christ
sal occupie the hail earth: quhat assurance can
ve haue of this except ve may persaue with
our eis that Christ hes erectit sik ane kingdo-
me vnto him self? And zit ve can neuer per-
saue the same gif ve say that his kingdome
comprehendis onlie ane certan number of
vnknauin men disperfit on the face of the
earth, as ze say: And hou can ze be abil to con-
uict the Ieuis that this prophecie foirspokin
of the kingdome of Christ is fulfilled in zour
kirk? for gif ze say to thame that zour kirk
hes euer bene throuch the varld as vas foir-
spokin of the kingdome of Christ: Thay vil
desyre zou to schau that, quhilk gif ze can
nocht do, as ze profes zour selfis ze can nocht:
Thay vil iustlie lauch at zour fulishnes: As
quhen Daniel foirspake of the impyre of the
Greikis, and the Romane Impyre quhilk sould
be befoir the kingdome of Christ, gif the Ro-
man impyre had neuer bene mair knauin to
the Eeis of the varld, nor zour kirk hes bene,
quha vald euer haue said that the Prophecie
of the Roman impyre had bene fulfilled? or
gif onie man had said it, think ze not that he
vald haue bene iustlie scornit be the hail

varld? Hou than can ze eschaip bot ze expose
 zour selfis to be maist iustlie mockit bayth be
 the Ieuis and Gentiles? and that ze mak al the
 propheceis of the kingdome of Christ to ha-
 ue bene in vain, gif he had nane vther bot ane
 phantastical kingdome quhilk ze imagin to
 zour selfis? This is not my argument, bot the
 argument of S. August. aganis the Donatistis,
 be the quhilk as thay var conuicted, sua ze,
 and al hæretikis in the varld ar conuicted:
 And to enter in farder consideratione of this
 mater, sen ze esteeme the Roman kirk to be
 the seat of the Antichrist as ze blaspheme, sup-
 pō vith zour selfis that thair had not bene sik
 ane thing in the varld as the Romane kirk qu-
 hen Martin Lauter begane, and imagine vith
 zour self that giue ane Ieu had bene present,
 ād requirit of Lauter to schau the Propheceis
 of Christis kirk be the quhilk it vas foirspokī
 that it suld occupie the hail varld: That the
 portis of the kirk sould be oppin bayth day
 and nicht: That the princes ād Monarcheis of
 the earth suld be subdeuit vnto it: zea the Ro-
 mā impyre it self; that his name sould be louit
 and glorifeit in it to the end of the varld: That
 it sould neuer be ouercummit be onie vthir
 kingdome] to cōuene to that kirk quhilk he
 vas to erect ī Almanie: quhat vald he haue be-
 ne abil to haue ansuered? quhat testimonie
 could he haue geuī that that kirk had cōtinued
 euer sen Christ? that the kingis and Monar-
 chis of the earth hes bene subdeuit vnto it? Or

*Ps. 2. &
 71. & 102
 Esai. 60
 & 49.
 Daniel. 12.
 Mal. 1.
 Daniel. 2.*

OF THE VNIVERSALITIE OF THE KIRK
 that the impyre of Rome at onie tyme hes
 bene obedient vnto it? or that the portis of it
 hes bene oppin bayth day and night to ressaue
 euerie man at al tyme? or that in it the name
 of Christ hes euer bene glorifeit? Al men may
 esilie persauie that he vald haue bene vnabil
 to haue maid onie ansuere: As to vs quha ar
 propirly callit Catholikes, ve haue na difficul-
 tie in the mater, becaus ve may schau maist
 cleirly that al the Prophecies foirspokin of
 the kingdome of Christ conuenis vnto vs,
 and that ve ar his inheritance: ve schau hou
 that the kingdome of Christ began at Hieru-
 salem according to Christis auin command:
 hou that in ane schort space it vas imbraced
 maist zelously in innumerabil pairtis of the
 varld, and euer continualie knauin and spo-
 kin of vith greit admiration of the hail varld,
 hes incresced vnto thir dayis: hou that it did
 maist constantlie ganestād the cruel, and blud
 thirstie Emperoris of Rome, as Nero, Domi-
 tian, Diocletian, and vtheris: Hou that in
 the middis of thaj persecutionis it did grou
 and incresch miraculoussly, and at the last
 brocht in obedience, and subiectione the Ro-
 mane Emperoris as Constantinus, and the rest
 of the Emperoris: hou it culd neuer be ouer-
 cummit be onie heresie or schisme: hou the
 portis of it hes bene oppin bayth day and
 night to ressaue al men: hou in it the name of
 Christ hes euer bene louit, and honorit. Thair-
 foir as vryttis sanct Augustine aganis the Do-
 natistis

S. Aug.
epist. 166.

natistis ve mak it manifest vnto al men that the kingdome of Christ pertenis vnto vs, sen ve schau that the propheceis quhilk var fairs-pokin of it, ar fulfillit in our kirk : As to zou (as he said in lyk maner aganis the Donatistis) sen ze can nocht schau that thir prophecies ar fulfillit in zour synagogue, ze declair maist cleirly to the hail varld, that it is not the kingdome, and inhæritance of Christ : And quhen the Donatistis ansuerit to him, that thay had communicatioun vith monie quha var spred throche the hail varld, S. Augustine desyrit thame to produce [literas communicatorias] that is, thair letteris quhairbie thay micht schau that thay aggreit vith sik vther kirkis as thay said var spred throche the hail varld, quhilk becaus thay could not do, thay var conuicted to be hæretikis, and learis: be the quhilk argumēt ze ar conuicted in lyk maner, for gif ze vil sēd throch Spāzie, throch Italie, throuch al Afrik, throuch al Asia, throuch the hail Indis, throuch al Germanie, throuch al Frāce, and the rest of the varld, excep it be in sum lytil nuke, ze vil nor get onie sik letteris of communicatioun. And by that, thay fra quhom ze vil obtene sik letteris, ar bot neu intrudit men, and Apostatis from the Catholik religion, lyk vnto zour selfis. And hes na schau of the face of ane kirk, sen as sayis S. Cyprian (*Ecclesia est plebs sacerdoti adunata, & pastoris suo grex adhærēs,*) the kirk cōsistis of the peopil vnit vnto the preist, and ane

OF THE VNIVERSALITIE OF THE KIRK
flok adhærent to the auin pastore , bot amā-
gis zou thair ar na preistis, and thay vith quhō
ze vald seik communication , ar not gatherit
vndir ane pastore , bot disperfit lyk vauering
scheip vithout onie pastore: ze albeit ze micht
schau this day communicatiōe vith monie
pretendit kirkis laitlie erectit, zit zour kirk
vald be prouī esilie not Catholik, be reassone
Martin Lauter, and Iohne Calvin quhen thay
began could not schau communication vith
onie kynd of kirk vpon the face of the earth.
As to vs ze se hou elie it is to schau that ve
haue communication vith that kirk quhilk is
spred throuche the hail varld : Gif ve vil send
to France, to Germanie, to Spanzie, to Italie,
to Pole, to the innumerabil cuntreys of the
Indis bayth oriental, and occidental, ve vil
find that al the bischopis and Pastoris aggreis
in ane doctrine of religion vith vs, and quha-
soever hes bene acknaulegit for lauchful bis-
chopis, and Pastoris bayth in Asia, and Afrik
hes maid professiōe of that sam doctrine:
Zea in our dayes in the tyme of Adrianus the
saxt, bischop of Rome, the Patriarche of Ale-
xādria did send to Rome, and mak professiō-
ne of ane fayth vith him. And the Patriar-
che of Armenia com to Rome him self vith
ane Archebischop, and tua bischopis to ac-
knaulege the bischop of Rome, and to pro-
fes vnitie of doctrine vith him: And in the
tyme of Iulius the thrid the gret Emperore of

Ethiopia send in lyk maner to Iulius the
 thrid to haue communicatiōe with the kirk
 of Rome: and Pius the fourt did constitut ane
 Patriarch thair, quha vithin thir fev zeiris
 onlie is discessit: The greit Patriarche of As-
 syria quha hes ane greit number of bischopis
 vndir him did cum to Rome for the lyk caus:
 And in the tyme of Pius the fourt Abdisu the
 Patriarche of the kirkis quhilk ar bezond Eu-
 phrates vnto Ind, did cum in lyk maner: And
 to prætēmit that in the general Concile of
 Florence bayth the Greikis, and Armenianis
 did al aggrie in the professiōe of ane fayth
 with the bischop of Rome: Nou presentlie the
 greit Emperore of the Moscouitis intraittis
 with Gregorius the threttent, quha is nou le-
 uand, to haif communicatiōe with him in
 fayth and religiōe: And thairfoir ze se zour
 selfis that amangis thame al quha professis
 the name of Christ ve onlie ar callit Catho-
 likis, not onlie be our selfis, bot euin be zou
 and al schismatikus: And quhen onie of zou
 speikis of ane Catholik, he vndirstandis ane
 of thame quha professis our doctrine: For
 the quhilk caus sayis S. Augustine, that euin
 the name [Catholik] did hald him in the kirk
 becaus that kirk euin be the Hæretikus thame
 selfis vsed euer to be callit the Catholik kirk,
 and gif thay had sepokin vtheruise, na man
 vald haue vndirstandin thame: And the an-
 cient father Pacianus vrytand aganis the No-

OF THE VNIVERSALITIE OF THE KIRK
uatianis sayis (Christianus mihi nomen est, Ca-
tholicus cognomē:) that is my nāe is ane Chri-
stiane, ād my surename is ane Catholik, be the
ane sayis he, I am discernit from the Ieuis, and
Paganis, be the vther frō the Hæretikis: Bot
as to zou ze haue na name quhairbie ze may
be discernit from hæretikis, sen ze ar content
ōlie to be callit faythful or Christianis, quhilk
al hēretikis dois vsurp vnto thame, sua ze want
ane surname except ze be callit Calvinistis:
or Protestaōs: for ze cā nocht vithout extreme
impudencie cal zour selfis Catholikes: And
thairfoir al the tyme that euer I vas amang
zou nather red I, nor hard I of onie man,
the name Catholik: quhil I chanced to reid
ane Catholik vryttar Dominicus Soto, and
thairfoir in zour beleif, for Catholik ze say
commōlie vniuersal kirk, as the head of al the
Protestaons Martin Lauter, for the kirk Ca-
tholik maid in his Catechesme the Christian
kirk, quhilk ze do onlie becaus conuicted in
zour auin consciencis, nather may ze be callit
Catholikis, nather zour neu erectit synagoge
the kirk Catholik or vniuersal.

*S. Thou may nocht be hard to haue onie reassoning
in this cuntrey aganis that Religion, quhilk
confermit be act of parliament.*

*B. I abaid sum vther ansuer of zou, at the
lest thir gentil men, quha ar heir present, I be-
leue salbe skarslie satisfeit: Bot becaus ze se
zour self conuict and can gif na ansuer, the
veritie being sua cleir for my pairt, ze ar con-*

stranit to sklent and mak the act of Parlia-
ment ane buclar for zour defence aganis al
argumentis: Bot to cum to zour act of Parlia-
mēt, Iohne kinnox, quha vas na pastore bot in-
trudit him selff in the scheipfauld of Christ,
About the space of xxi zeiris bygane, schuke
louse all the actis of Paipis, and Emperoris, of
Prælattis and kingis maid be continual success
of tyme, the space of ane thousād fyue hūdreth
and threscoir zeiris, and zit ze for ane act of
parliament, maid nocht be ane king bot ane
particular fauorar of zour sect vsurpand the
authoritie be zour moyen, vil stay disputation
of onie head of religione at this tyme. Qu-
hairfoir I vil fullie resoluezou of this doubt be
the grace of God: I demandit the Erell of Mor-
tone in Dalkeith, quha vas vpon the Cōcile,
at the making of the act: Quhat vas confir-
mit thairby, concerning the religione? For
ather it behouit to be (said I) the treuth of the
Bybil, as it is writtin in the text, or sum certan
expositione thairof, or generallie that, qu-
hatsumeuer the ministeris preachis, or var to
preache efteruairt, sould be ratifeit, as Goddis
vord? gif it vas the treuth of the Bybil, as it is
contentit in the text, the act is superfluous, be-
caus thay quha ar callit Papistis neuer denyit
the sam, Albeit the act vas maid to bring tha-
me to ane neu religion, quhilk thair foirfathe-
res miskneu: Giff it vas onie expositione of
the sam, it aucht arther to haue bene vryttin
or prentit: Bot, thair is nather expositione

OF THE CALLING OF K M N O X

vryttin, nor prented, except sum friuol negatiues, quhilk ar imbraced nocht onlie be the Ministeris of Scotland, bot be the Ieuis and Paganis, as that, Christis bodie is nocht vnder the formes of breid and vyne, That thair is noch seuin sacramentis & c. For the affirmatiuis ioynt heirvith ar al thifteoulie stollin from the Catholik kirk, Quhairfor said I, it restis that al quhatsumeuir the Ministeris sal speke in the pulpit is ratifeit be that Act of parliament, quhilk is ane vngodlie thing: For gif the general Conciles of the hail kirk hes errit, as thay falslie alledge, quhy may nocht onie particular man of thame, preache erroneous doctrine for the treuth? Nor it is nocht aneuche that ane minister, being iustlie reprovit be onie of his brethrene, mak ansuer, and say: Brother quhatsumeuir I teache in the pulpit, is confermit treu be the act of parliament, quhairbie ze aucht to dea, as ane transgressore thairof, becaus ze say that to be fals, quhilk the act of parliament confermes to be treu: My lord Morton ansuerit, that Sanct Augustine vas als vyse ane man, as onie of thame, quha var on the Concile at the making of that Act. Quhairfoir lyke as he vrait bukes of retractation, sua quhen ve find onie act of parliament sayis he, vranguslie maid aganis God, and gude reassone, ve vil annulthe sam, and establis the contrare: And thairfoir zour actis of parliament euin according to the iudgement of the vittiaist of thame that vas the

diuysaris thairof, can nocht be ane sure ground quhairon onie man may leane his fayth considering the materis of fayth ar nocht subiect to onie retractatione, as ar the actis of your parliament.

OF THE CALLING OF KMNOX
and the fals ministeris of Scotland.

C H A P. XXVIII.

Sm.

T*Hou art verie blasphemous aganis that treu pastore of God Iohne Kmnox, saying that he intrudit him in the kirk of God vithout al calling.*

B. Gif he had onie calling, it vas ather extraordinar, lyk as had the prophetis befor the cūming of Christ, or ellis ordinar, quhairbie ane lauchfullie callit pastore, callis another be the sacrament of Ordour, and onlaying of handis: gif he alledge the first kynd, it is necessar that he schau the vision of the Angel, with the circumstancis, and haue miracles, lest the peopil be seducit, or ellis na man is obleist to beleue him: gif he had onie ordinar vocation I pray zou declair the same.

S. He vas ordinarlie callit be the peopil.

B. The peopil is to be commendit, qua geuis obedient audience to ane pastore lauchfullie promouit, bot quhair reid ze in the scripture, that euer ane pastore vas callit be the multitude? or quha gaue the multitude sic authori-

OF THE CALLING OF KMNOR

1. Tim. 4.
1. Tit. 1.

15. Ioh. 20.

Caluin li.
4. institut.
cap. 3. sect.
16.

tie? For I reid that S. Paul ad nocht the peopil callit Titus and Timotheus, quha reffauit authoritie be the onlayng of his hādis: and that he left Titus in Creta, that in euerie toun he sould apoynt Bischopis and preistis. And Christ in the Euangel of S. Iohne, sayis, As the leuing father hes send me, sua send I zou, that is, as the father send me with pouar and authoritie to send vtheris, sua I send zou: that nocht onlie ze may exerceise the office zour selfis, bot also ordane vtheris thairto. This pouar is geuin be Christ to the Apostlis onlie, and to thair successoris, and in nauyse to the peopil, lyk as euer hes bene practised vnto this day. By that, the pouar quhilk is granted to the Ministeris of the kirk, is nocht ane ciuil or politik pouar, bot heauinlie and diuine, bot the peopil hes na vther pouar bot ciuil or politik as is maist manifest and cleir: Zea Caluine zour Maister cōfessis that the peopil hes nocht pouar to administrat the sacramēt of Ordour, bot that it appertenis onlie to the pastoris of the kirk, and the resson of this is maist cleir, becaus it is ane thing maist propirlye apertenant to the gouernement of the kirk to apoynt gude and lauchful pastoris: Bot the gouernemēt of the kirk appertenis nocht to the peopil, bot to the pastore, as ye gouernemēt of the scheipfauld apertenis not to the scheip bot to the pastore: Quhairfoir gif Iohne kmnox be nocht callit, bot be the peopil, he hes ingyrit him self in the scheipfauld aganis the ordi-

nance of God. And albeit I vald grant to
zou that the peopil had pouar to cal onie
man, quhilk is maist fals, zit Iohann kmnox
vald be destitute of al lauchful vocation,
quhilk that it may be maist manifestlie kna-
uin to the gentil men, quha ar heir present,
I vil demand of zou tua quæstionis:

The ane is to schau me ane lauchful Magi-
strat, or autoritie, that apoynted Iohann
kmnox for ane minister? For the peopil aganis
the vil of the supreme magistrate hes na pouar
nor autoritie to estableis onie thing, mekil-
les, to estableis ane thing of sua greit impor-
tance: to this quæstione ze can nocht ansuer,
Beclus the Quenis Maiestie of Scotlād, quha
was than Quene of France, and our souerane
ladie hir mother, than regent of Scotland, did
bayth ganestand the vsurpit autoritie of
Iohān kmnox, and vald neuer approue that he
sould preach in the realme of Scotlād: And he
violentlie did oppose him self vnto thame
bayth: sua he is nocht callit be onie temporal
autoritie quhilk is lauchful, bot intrudit be
the peopil aganis the lauis, and ordinances of
the lauchful magistrat: The secund is, quhat
religione professed thay, quha apoyntit Iohne
kmnox ane minister? Gif thay had bene of our
religiō, thay vald neuer haue apoyntit him: gif
thay var of that sam religion, quhilk he prea-
ched, than it is necessar that sum vtheris sould
haue preched that religione vnto thame, or

OF THE CALLING OF KMNOX

he him self befoir he vas callit,ād sua he could nocht be callit be the peopil, or at the lest the first precharis of that doctrine could nocht be callit be the peopil, quhilk is aueuch for my purpose.

Sm. Quhair thou sayis that Paul left Titus to ap-
poynt Bischopis and preistis, thou art ignorant of the
greik langage, quha turnis (Presbyter) to be ane preist,
for it is callit, ane eldar.

B. Albeit the natiue significatione of Presby-
ter be, that it is callit ane eldar, zit as ve reid i
the Epistles of Ignatius discipil, to the Euan-
gelist S. Iohne, Presbyter and Sacerdos in the
primitiue kirk signifieit ane thing. Becaus gra-
uitie of maneris, quhilk is speciallie conioynit
vith aige, vas requirit in thame quha var con-
secrat preistis. Siclyk, Erasmus quhom ze vil
grant nocht to haue bene ignorant of the
greik, translaittis, *ὑποψευτης*, be Sacerdotiū.
Al the greik authoris, quha vnderstude verie
veil quhat *ὑποψευτης* vas callit, callis *ὑποψευ-
της* and *ιερεὺς* bayth ane thing: And S. Hierom
quha vnderstude in lyk maner the greik tung,
takis for ane thing Presbyter, and Sacerdos, as
Cyprian, Augustine, and the rest quha hes
vryttin in latine, neuer makand mentione of
ane Minister. Gif ze sal seik the natiue signifi-
catione of euerie vord, onie man may obiekt
be als gud reassone to zou, that (Minister verbi
dei) sould nocht be callit ane of zour pastoris,
bot ane gentil mannis seruand, quha reidis
the chapture of the Bybil at hame, becaus the

Hierom
cōt. lucif.
Cyprian. l. 1.
1. epist. 9.
August. de
unitate
Ecclesie.

propir significatione of (Minister) is ane seruand. And (verbum Dei) is callit the Byble. Bot nou I pray zou schau me quhat pouar the peopil hes to to chuse ane pastore?

S. Ve reid in the Actis of the Apostlis that thay commandit the multitud of thair disciples to espy out seuin men of gud lyf ful of the halie Ghaist and visdome quhom thay micht apoynt draconis to serue the tabillis. Act. 6.

B. Sua may ane Minister desyre the people to searh out ane gud and godlie schollar quha may be presented vnto thame, and zit this presentation makis him not ane Minister: Ze may reid in the same Chapture ane lytil eftir, That thir seuin men chosin be the multitude resauit not authoritie of administratiōe in the kirk, bot be the sacrament of Ordore, and onlaying of the handis of the Apostlis for it is thair vryttin, Thay brocht thame in presence of the Apostlis, and eftir thay had prayit, thay laid thair handis vpon thame. Act. 6.

S. Gif thou require ane ordinar calling be onlaying of handis, Iohann kmnox resauit it from Zour Roman Kirk.

B. Than ze man grant zour Maister Iohann kmnox ane heretik, and Apostat quha maid defectione thairfra, and thaireftir denyit his vocation: Attour that, The pouar of Ordore is not sufficiēt to ane man to preache bot he man haue also iurisdictione ouer thame to quhom he preachis, Iohann kmnox resauit neuer sic iurisdictione fra the Roman

OF THE VISIBILITIE OF THE KIRK

• kirk to preache in the Realme of Scotland, thairfoir suppoise he receauit from it the Ordore of preisthead, zit he had na pouar to preache nor to lauchfullie administrat the sacramentis, finalie ze ar iniureous to Kmnox, affirming that he hes enterit anothir vay nor he confelsit him self, for he preachit in the toun of Edinburgh, that gif Esaias,, Hieremias and vtheris var prophetis, he vas ane prophet lykuyse, and mair nor ane Prophet, sua that being demandit of the reuerend father Maister Niniane Vingzet nou Abbot of Ratinsburgh of his authoritie, he ansuerit that he vas extraordinarlie callit euin as vas S. Iohne the Baptist, And this he ansuerit in publik befor the people: Bot priuatlie he scheu him self to be callit in ane vther maner, that is be gunnis, and pistolis, for in ane conuention haldin be him, Villox, and vtheris of thair sect, as I vndirstude of ane nobil and honorabil man quha can zit beir vitnes gif I lea or not, Villox proposed as ane maist vechtie mater to considder, be quhat vay thay sould admit thair ministeris, for said he, gif ve admit thame be the impositione of handis or onie vther ceremonie vsit in ordinar calling, the lyk vil be askit of vs, that ve schau that ve var admittit to the ministrie vith sik ane cerimonie, be pastoris quha teached in the kirk of Scotland befor vs: Iohann kmnox ansuerit maist resolutlie, bus, bas, man ve ar

anes entered, lat se quha dar put vs out agane; mening that thair vas not sa monie gunnis and pistollis in the cuntrey to put him out, as vas to intrud him vith violence: sua Iohann kmnox be his auin cōfessiō entered not in the kirk be ordinar vocatione, or impositione of handis, bot be impositione of bullatis and poulder in culringis and lang gunnis, sua ze mister not to troubil zou farder in seiking out of Iohann kmnox vocatione.

Minister. Thair is na dout bot extraordinarie Iohann kmnox vas raised vp to ruit out idolatrie out of this cuntrey, sua as obseruit ane of our faythful brethren he vas maist instlie callit kmnox (pepulit quia voce locustas) ad be him as be Martin Lauter lykuyse, *Apoc. 19.* that man of syn the Antichrist vas reuelit, quha sitis upone the seawin hillis in the toun quhilk hes dominione ouer the hail varld, quhairbie na uther *Apoc. 17.* may be vnderstand except the Paip of Rome. sic is the ambitione and corruptione of the maneris of the hail toun of Rome that it is direct repugnant to the lyf of treu Christianis. I Knau Your Germane Papistis var offendit that be the prouidence of God that halie man sould be callit *lume* ane lauar for this name is dreuin from the greik verb *lume* quhilk signifeis I vesche, be reasone he renewit the treu doctrine of the lauar of regeneration, quhilk befoir vas obscurit be the Papistis.

B. Lyk as the Deuil callit Lucifer ane berar of licht transfiguris him self in ane Angel of licht, and playis the Aip to god, his Apostlis dois lykuyse counterfute the maist excellent

OF THE CALLING OF KMNOX

of goddis Elect taking to thame selfis names
of excellencie, sua Symon Magus vas callit
the verueu of god: and Manichæus callit him
self the Apostle of Christ makand sum altera-
ratione in his name Mānichæus, quasi funderet
manna, siclyk I nicht speik of the Eunomia-
nis, Luciferianis, thame quha var callit *μεταρρη*
and vtheris innumerabil, As to the mysterie
of zour Maister and prophet kmnox, quhair
ze apply his name to the reuelatione of the
Antichrist, I think ze nicht mair iustlie
haue callit him kmnox quasi nox, à nocendo:
for he hes bene verie noy sum to Christis kirk
quha vas his mother, sua that for the desola-
tione quilk he hes maid in Scotland he may
be callit *אבן* *ἀπολλύων*, perdens: For in respect
of his vil quha had euer in his mouth, [Ruit
out, Ruit out] thair vas neuer ane gretar de-
stroyar of policie, lauis, and al thingis befor
buyldit, erectit, ordinit and establisshed the
space of threttene hundreth zeiris, lik as the
name of Mahometis hes the sam signification
a *סרה* destruere, perdere becaus he destroyit
the Christian religiō throuch out al tha pair-
tis quhilk nou ar vnder the ditiō of the Turk,
As to zour vther germane prophet I knau he
vrait his name not onlie Martin Luter fra the
greik verb *λοιω* efter the custume of vther
Germane prophetis Melanchton, Dryander,
Hosiander, quhais fatheris names var blak
earth, Aikman, Halieman: bot to declair his
singularitie in the bukis quhilk he vrait in

Apoc. 9.

Dent. 29.

his germane vulgar tounge he callit him self
 Lauter à lauo quasi, lautor, ane clengear of the
 people from the filthenes quhilk thay con-
 tracted in the captiuitie of Babylon, for it
 pleased him sua to terme the humil obedi-
 ence of al nationis to the kiirk of Christ, zea
 he delytit mair to be callit Lauter nor *λυτῆς*
 becaus in the germane tounge it signifeis pure
 and clene: Nou albeit he hes chosin vnto him
 self this surname of excellencie his father be-
 ing callit luder quhilk signefeis dirt in the
 Germane toung, or Lutear quasi Luteus, zit lau-
 ter sal haue na caus to complane that I inuie
 the excellencie of his name, for sence I haue
 this conference in my vulgar tounge I sal euer
 vnles I forzet my self cal him eftir that name
 quhilk he tuk to him self vryttand in his vul-
 gar tounge, becaus I knau perfytlie sic is the
 prouidēce of God, that he turnis thay thingis
 to the ignominie of the vickit quhilk thay
 think maist glorious: for fra the theme to the
 quhilk he referris the deductione of this name
 cummis also (diluuium) quhairbie the varld
 was anes destroyit, sua that as the name *ἀπολλύον*
 aggregit veray veil to Iohann kmnox, it may
 lykuisse maist iustlie pertene to Martin Lauter
 quha hes destroyit the Catholik religion sua
 far as lay in his pouar throuch the hail latine
 impyre. Nou to cum to zour obiectione, qu-
 hair ze say that nane vthir may be vndirstand
 be him quha sittis on the seuin hillis in the
 toun quhilk hes dominion ouer the hailvarld

Apoc. 9.

OF THE CALLING OF K̄MNOX

Apoc. 17.

Apoc.
cap. 17. &
18.

except the Paip of Rome be refone of the
ambitione and corruptit maneris of that tou-
ne, and that S. Iohne ſpeakis of the Antichriſt
in tha vordis: This obiectione ſeruis zou for
ane commone place in zour preachingis to
vithdrau the people from the obedience of
Chriſtis vicar in the earth, quhairbie ze ſchau
maiſt maniſteſtlic zour malice and ignorance,
for albeit that place of S. Iohne be in verie
deid vnderſtand of the toun of Rome, zit it
ſeruis na thing to zour propoſe, becaus bayth
according to the plane vordis of the text,
and the interpretation of ancient vryttaris it
aucht to be referrit to the Emperoris of Rōe
quha maiſt cruellie did perſecute the kirk of
god, and in ſpecial the Paipis and hie preiſtis
of the ſame biſchopis of Rome, the ſpace of
thrie hundreth zeiris fra Nero to, Cōſtantine
Magnus, during the quhilk tyme al kynd of
Idolatrie did ring cheiſſie in the toun of
Rome aboue al vther nationis of the varld,
for the quhilk caus S. Iohne ſayis (That the
kingis of the earth hes playit the harlat vith
hir, and hes drunken of the coup of hir forni-
cation) becaus that the hail varld vas conta-
minat vith hir Idolatrie: And as vitneſſis S. Leo
biſchop of Rome that ſcho vas the mother
and maiſtres of al error in ſic maner, that ſcho
had ane temple callit *παρθένος*. i. quhairin vas
al the Idolis of the varld, for as thay ſubdeuit
euerie natione to thair impyre ſua thay bro-
cht the innumerabil Idolis of ſua monie di-
uerſis

uerſs nationis of the hail varld to the foirſaid
 kirk of Rome thair to be vorſhipped. He ſayis
 alſo that the toun of Rome was drunken with *Apoc. 17.*
 the blude of Martyris, declairing the cruel
 perſecution of the Roman Emperoris, be the
 quhilk ſua exceiding ane greit nūber of Mar-
 tyris var put to maiſt cruel and horribil death,
 that ſkarſlie burreois could be fundin to ſa-
 tisfie thair inqueniſibil thriſt of the innocent
 blude of the Christianis, as is mañiſeſt of al
 hiſtores, and of the louabil memorie of thair
 names quhilk ar zit keipit in the toun of Ro-
 me, and of the covis in the quhilk is thay ſum-
 tyme did lurk to eſcheu a lytil the furious ra-
 ge of perſecutione and of thair maiſt halie re-
 liques, that almaiſt the hail toun of Rome is
 ſanctifeit be the blude of the Martyris; for the
 quhilk cauſ S. Paul vryttand to the Theſſalo-
 nianis, ſayis (Iam enim myſterium operatur *2. Theſſ. 2.*
 iniquitatis) for nou the hid myſterie of iniqui-
 tie dois vork, mening of Nero and vther cruel
 Emperoris quha mouit be the ſpirit of the
 Antichriſt, quhilk he callis the myſterie of
 iniquitie, vas to perſecute the kirk of Chriſt:
 And S. Petir him ſelf be reaſſone of the gret *1. Pet. 3.*
 confuſion of idolatrie of al nationis quha re-
 ſortit into Rome callis it Babylon, ſaying the
 kirk quhilk is in Babylon ſalutis zou, mening
 of the kirk of Rome, as amangis vtheris inter-
 preitis S. Hierom: quhairof zour malice may
 eſilie be knauin to the hail varld, becauſ ze
 deny that S. Petir be Bābylon in this place vn-

Q

OF THE CALLING OF KMNOX

Apoc. 17.

dirstandis the toun of Rome, to the effect ze be not cōstranit be exprefs testimonie of scripture to grant that S. Petir vas in Rome, bot in the reuelation of S. Iohne be Babylon ze vil haue na thing vndirstand bot the toun of Rome, albeit ze haue na reasone for zou quhy it sould be vndirstand vtheruise in the epistle of S. Petir nor in the reuelation of S. Iohne: Heir I haue declarit to zou the treu mening of that place of S. Iohne quhilk ze abuse. And I say farder mouit be gud reasone that it can nocht be vndirstandin of the kirk of Rome becaus S. Paul him self louit gretūlie the Romanis quha had than imbraced the Christian Religion, and it vas not the kirk of Rome quhilk did persecute the Martyris of the quhilk S. Iohne speikis, bot be the contrare it vas the kirk of Rome quhilk thoillit the persecutiōne of the cruel Emperoris, and in special the Papis, quha var almaist al Martyris, befor the dayis of Constantinus Magnus: Mairatour al Christian Catholik men hes euer honorit the kirk of Rome from the first fundatiō of it in the dayis of the Apostlis, to this present for thair spiritual mother, as I haue schauin to zou befor in my last cōference, quhilk thay vald neuer haue done gif thay had bene of zour opiniōne, or esteemit hir to be the hure of Babylon as ze maist impudentlie blasfeme: Quhair as ze conclud zour obiectione be reasone of the ambition and corrupted maneris of the toun of Rōe,

I ansuere to zou according to our Scottis prouerb, He sould haue ane hail pow, quha callis his inchtbour neitie now: And gif I do not content zou vith this answier, S. Hierom quha vndirstud the Apocalypse of S. Iohne alsueil as ze, vil mak zou answier for me: quha speikand of the toun of Rome vryttis in this maner (Est quidem ibi sancta Ecclesia, sunt tropheæ Apostolorum & Martyrum, est Christi vera confessio, est Apostolorum prædicata fides, & gentilitate calcata in sublime quotidie erigitur vocabulum Christianum, sed ambitio, potentia, magnitudo vrbis, videri, & videre, saluari, & salutare, laudare & detrahare, & tantam hominum frequentiam videre à proposito Monachorum, & quiete aliena sunt.). i. The treu and halie kirk is in the toun of Rome, thair ar the taikinnis and triumphis of the victorie of the Apostlis and Martyris, thair is the treu confession of Christ, thair is the faith quhilk vas preachit be the Apostlis, and the nãe of thã quha pfeßis Christ is daylie exalted, gentilisme being trampit vnder fute, bot ambition, potentnes, the greitnes of the toun, the desyre to se and to be sene, to gif, and tak guddayis, to loue and lak vtheris, and to se sik ane multitud of men ar not conuenient to the purpose of ane Monk, or the tranquillitie of ane religious man: Ze se thairfoir that ze ar mair skar nor vas S. Hierom, quha vald not separat him self from communion vith the kirk of rome, quhatsumeuer corrup-

OF THE ANTICHRIST

tion of maneris he did persauce in sum priuat personis: Bot ze, lyk the Donatistis, vil haue na thing ado vith the kirk of Rome, becaus as ze allege thair is in it sum corruption of maneris, albeit ze zout selfis euin according to zout auin confession be replenished vith al kynd of vickitnes.

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C H A P. XXIX.

Minister.

VE ar not sua ignorant bot ve knau perfytlie that S. Iohne in his reuelatione speakis not onlie of thingis passed, bot also of thingis quhilk var beginn and to be compleit quhen he vrait his prophetic, and of thingis to be completit lang thaireftir, and lykwyse that monie thingis quhilk var spokin of Rome var fulfillit in the cruel Emperoris: Zit ve affirme maist constantlie that S. Iohne speakis of ane vther Antichrist quhilk vas to inuade the treu kirk of God ane lang tyme eftir the crueltye of the infidel Emperoris sould ceise, quhairbie gif ve consider his propirteis aricht, nane vther may be vnderstand except the Paip of Rome:

B. I grant that by the Emperoris quha ar zit cummit S. Iohne menis of ane vther Antichrist quhilk sal inuade the treu kirk, bot quhair ze alledge that nane vther may be vnderstand except the Paip of Rome, I desyre zou to produce ane solid reasone to conferme zour assertione, vtheruyse al men of gud

iudgement may persuaue hou else it is to me
 to reiect the sam, as maist fals and vnuorthie
 of onie farder improbation. Bot nou to the
 end that al mē may vnderstād quha may iustlie
 be callit the Antichrist, I vil propone sum of
 his cheif markis quhilk ar setfurth in Goddis
 vord, that thairbie ve may knau him and keip
 our selfis that ve be not seducit be his vickit
 doctrine: his propirteis contrare vnto thame
 quhilk we find in Christ man be, that he be
 ane man hauand assistance of the deuil in al
 operation: lyk as the seuin giftis of the halie
 Spirit restit vpon the manlie nature of Iesus,
 sua sal the seuin deidlie synnis pryd, auarice, li-
 cherie, gluttonie, sleuth, Ire, and inuie regne in
 him and his disciplis: Lyk as the ground of
 the Christian religione is the confessiōe of
 S. Petir, that the sone of the leuing God is cū-
 mit in the fleshe, sua sal the principal but
 quhairar he sal schut be to deny Christis cū-
 ming in the fleshe, and the hail vorkis done
 be verue of his incarnation: Lyk as in
 Christ vas puritie of doctrine vithout onie
 error and godlines of lyf, Sua in the Anti-
 christ sal be ane denial of al doctrine befor
 establisshed, and ane Mass of al erroris befor
 cōdēnit maist impudētlie teachēd for treuth,
 and contempt of al gud commandimentis
 and godlie lyf, zea ane prouocation to a^m im-
 pierie: Lyk as be the Consil of Christ his disci-
 ples lest thair vyfis, and thay quha var vnma-
 reit villinglie leuit chaste al thair dayis, that

1

2. Thess.

Esaie. 11.

2

3

Mat. 16.

1. Ioh. 2.

4

1. Pet. 2.

5. Mat.

19.

5

OF THE ANTICHRIST.

- thay micht indeuor thame selfis haillelie to the seruice of God, Euin sua the Antichristis disciples be his consile sal think thame selfis maist vnhappie gif thay haue not vyfis, nor uithstanding thair estait and aige sal be repugnant to sik mariageis as thay sal desyre, For
- Daniel. 11.* Daniel testifeis that the hart of him and his disciples sal be brunt with the lust of vemen: Lyk as Christ began his preaching in the treu
- 6* kirk of God, be planting the doctrine quhilk vald haue bene the caus for the quhilk Hierusalem sould haue standin for euermair, gif the induellaris thairof had resauit it: Euin sua
- 2. Thess. 2.* the Antichrist sal sit in that kirk be making the people Apostatis, quhilk befoir acknau- leging the lauchful pastore was the treu Hierusalem or kirk of God, and nou be defectiō is maid the seat of the Antichrist, quhairof vil
- 7* infeu gret desolatiō ād ane suddane ruine: Lyk as Christ promised that the zettis of hel mening
- Matt. 16.* thairbie error and fals doctrine sould not pre- uale aganis his kirk, bot his halie spirit sould gyde hir ī al treuth to the end of the varld, sua sal the Antichrist teache the plane contrare, to the ēd it may be collectit that Christ was ane deceauer makand ane fals promeiss, for he sal preache that the hail kirk hes imbraced mo- nie headis, of erroneous doctrine: Lyk as
- 8* Christis kingdome had ane smal beginning at that tyme quhen the varld in verie deid was
- Act. 1.* in greitast blindnes, and thaireftir grouis qu- hil it haue occupeit the hail varld, Euin sua the

Antichrist vil maist impudentlie affirme that the hail varld vas in blindnes befoir his cumming, and persuede his disciples that obstinatelie thay thoil the dead for mentenance of his erroris, quhilk obstinatnes paintit with the coloure of patience vil seduce monie, and be thocht falslie miraculous proceeding of the Spirit of God, and mak thame quha vil be seducit, be ane blind and inordinat zeal becum intraged to persecute the treu Christianis maist extremelie, quhil he haue dilated his poyson vniuersalie, that is quhil he haue in al pairtis quhair the kirk is, professed ennimeis to the same, laboring for hir destruction: bot quhen it is at the heicht it vil lest onlie thre zeir and ane half, quhil as be the contrare to the gret cōfort of the treu Catholikes, Christis kingdome being anes at the heicht sal lest for euer mair: Lyk as Christ descendit of the tryb of Iuda, and vas reueled quhen the Impyre of Rome vas resauand incress and maist flourishing: Euin sua the last Antichrist be operation of the deuil sal be generat of the seid of Dan, quhen the Impyre of Rome salbe sua immipished that it sal skarlie haue the maiestie of ane impyre, quhilk be the preaching of the Antichrist vil resaeue gret hurt: for he and his disciples vil be maist desyrous to eiection lauchful kingis, Princes Dukis, Lordis and haue thame selfis placed in thair roumes albeit be hypocrisie thay vil labor to klok the same and appeir to seik na les: first vndir pretence of li-

*S. Paul
2. Thess. 2.*

Apo. 11.

Daniel. 7.

6

Gene. 49.

2. Thess. 2.

Q iij

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bertie bringand kingis and princes subiect to the Impyre of Rome from obedience to the same, to the effect that thaireftir euerie ane of thame may be the mair esilie ouerthrauī: Lyk as Christ was præfigurat in the auld lau be tua beatis commonlie, sua S. Iohne in his reuelation bringis in tua beatis for compleitting of the bodie of the Antichrist, calling ane of thame ane blasphemous beist absolutlie, quhairbie is signifeit ane professit Apostat and infidel, the vther ane beast hauing tua hornis lyk the lamb, and zit notuithstanding spekand as dois the dragon, quhairbie he signifeis ane Patriarche of Hæretikis quha albeit he prætend the maintenance of fayth and lauchful calling zit in effect he aggreis vith the formar beast, quhilk S. Iohne callis the vorshipping of the vther beast: And that quhilk is spokin be S. Iohne of the beast vith the seuin headdis and ten hornis, may be vnderstandin not onlie of the vitious Emperoris of Rome quha did persecut the primitiue kirk, bot also of the last Antichrist: for the headis signifeis diuers Hæresiarchis and Maisteris of fals doctrine. The hornis signifeis the assistance of temporal pouaris quhairbie thair impietie is defendit: And thir as S. Iohne sayis, resauis pouar at ane hour vith the beast: for lyk as thay quha ar Ministeris deput to preache in the kingdome of the Antichrist dispossessis lauchful preistis and Bischopis: Euin sua temporal men infeit vith thair pernicious doctrine vil think

thame selfis inferior in spirit and courage to
 thair brethrene, vnles thay lykuyse eiecht tem-
 poral Magistratis mētenaris of the treu reli-
 giō, as Kingis, Quenis, Dukis and Erlis, occu-
 peand violentlie thair roumes, for the quhilk
 caus S. Iohne callis thame not kingis, bot ha-
 uing pouar as kingis: Lyk as S. Iohne declai-
 ris his cumming be the lousing of ane vyld
 beast, sua he vil not be eschamit to cal him self
 ane vndātonit beast quhilk may not be ouer-
 cūmit: And his kingdome vilbe at the heicht
 quhen the deuil sal be loused, quhilk laxation
 vil be knauin be vniuersal vitkitnes, and infi-
 delitie almaist throuch the hail varld, vith ex-
 ceiding gret feir to profes Christis doctrine,
 and the sacrifice of his bodie and blud callit
 the Mess: Sik as is this day in Scotlād, and In-
 gland quhairin is ane viue image of the king-
 dome of the Antichrist, quhairin gret desola-
 tion may be sene in the halie places, and gret
 persecution of the treu Catholikes: For in the
 Antichristis kingdōe abhominabil hurdome
 vil be placed in the kirk for he preasthead,
 and Sodomitical syn as bougrie, incest, and
 adulterie vilbe honorit as Mariage: He is cal-
 lit the beast vpon quhom the hure sittis, that
 is be quhais doctrine the Authoritie of the
 hure aboue the kirk is approued: For as Chri-
 stis doctrine admittis nane of the feminine
 kynd to beir reul in the kirk, sua the disciplis
 of the Antichrist vil promoue not onlie Bair-
 nis, and Idiotis bot Vemē also in place of bis-

*Ibid.**Mat. 24.**Dan. 12.**Matt. 24.**Apo. 11.**2. Tim. 2.*

OF THE ANTICHRIST

Apoc. 2.

chopisād hie preistis: for of ane in tha cūtreiſ
quhair the Antichrist ſal be beſt obeyit Sanct
Iohne ſpekis maiſt planelie in his reuelation
[Permittis mulierem Hiezabel quæ ſe di-
cit prophetiſſam, docere, & ſeducere ſeruos
meos, ſcortari, & edere ex iis quæ ſimulachris
immolantur, & dedi illi tempus vt reſipiſce-
ret à fornicatione ſua, & nō reſipuit,].i. Thou
ſufferis the voman Hiezabel quha ſayis that
ſcho is ane prophetiſs berig office in the kirk,
to teache and deceaue my ſeruandis, and play
the harlat and eat of tha thingis quhilk ar of-
ferit to Idolis, ād I haue geuin hir tyme to re-
pent from hir fornication and harlatrie, bot
ſcho hes not done pœnitence: And agane

Apoc. 18.

(Quantum glorificauit ſe & in deliciis fuit, tā-
tum date illi & tormentum, quia dicit in cor-
de ſuo, conſideo Regina, & vidua non ſum, &
luctum neutiquam videbo).i. Sua far as ſcho
hes exaltit hir ſelf and leuit in ryattouſnes, ge-
ue hir als gret torment and murning, becaus
ſcho ſayis in hir hairt, I ſit ane Quene in my
throne, and I ſal not ſe murning or lamenta-
tion: As Chriſt honorit the father of heauin,

10

Apoc. 13.

ſua ſal the Antichriſt and his diſciplis honor
the Deuil of hel as onlie vorkar of al thingis:
for he vil teache that notwithstanding the gra-
ce of Chriſt it is impoſſibil to reſiſt the ſugge-
ſtionis of the deuil, or that onie mā hes pouar
to do vtheruſe nor he dois: he vil maiſt bla-
ſphemouſſie affirme that al the vorkis quhilk
the treu Chriſtianis dois mouit be the ſpirit

of God at the vorkis of the deuil,ād that God
 dois al the mischeif quhilk is vrocht be him
 and his disciples, this is the vorshipping of the
 dragon quhairof S. Iohne speikis in his reue-
 lation: As Christ is considerit in propir perso- 11
 ne quhō al faythful men vorshippis for thair
 God, being bayth God and man: And lykuyse
 in his mystical bodie quhilk comprehendis al
 his disciples in vnitie of spirit concerning do-
 ctrine and maneris: Sua may the Antichrist be
 cōsiderit in his bodie natural ād mystik, to the
 quhilk al thay apertenis quha ather imbraces
 fals doctrine ōlie, or ar of vicious lyf ōlie vith
 cōtinuāce, or loynis thir tua togidder vithout
 repētance: for the quhilk caus not onlie aucht
 thay thingis to be attribut to the gret Anti-
 christ quhilk he in propir persone performis,
 bot thaythīgis also quhilk ar performet be his
 disciples in his name and be imitation of him
 eftir his death, evin to the aucht generation:
 As S. Augustin vrait of Arrius that his pane in
 hel vas not definit befor the tyme that his
 hāresie come to the heicht, and vas alluterlie
 extinguished: This menis S. Iohne vryttand,
 in this maner, [Videntes bestiam quæ erat &
 non est, etsi est).i. seand the beast that vas and
 is not, albeit he be: and, (Quinque ceciderunt,
 vnus est, alius nondum venit, & cum venerit,
 oportet ipsum breue tempus manere, & bestia
 quæ erat & non est, & ipse 8. est, & de nūero 7
 est, & in interitū vadit:).i. fyue ar destroyir,
 presellie thair, is ane, anevthir is not zit cūmit,

2. Tim. 4.
 Iude ep.
 Apoc. 21.

Apoc. 17.

OF THE ANTICHRIST

and quhen he cummis, he man byd ane schort
tyme, and the beast quha vas and is not, is the
aucht, and zit nothuithstanding he is of the
number of the seuin headdis: for this differē-
ce and opposition is to be markit cheiflie,
that quhair Christ is onlie ane head: In the
kingdome of the Antichrist thair sal be mo-
nie, quhilk ar signifeit quhylis be the number
of tua, quhylis of thrie quhylis of ten, and sik
vther numbris quhilk ar expresit in the re-
velation of S Iohne: For ane gret number of
Deuillis sal adioyn thame selfis inseparabillie
in al operation vith men of vain, curious and
ambitious spiritis quhairbie thay vil mak
thame abil to do thay thingis to the gret ad-
miracion of ignorantis quhilk passis the na-
ture of man: Thir ar lykuyse the fals miraclis
quhairbie simple people geuin to the libertie
of the flesh, and fleing trauel vil be seducit and
maist miserabillie deceauit: Sua that the cum-
ming of the Antichrist vil be at that tyme qu-
hen be the negligence and slugagenes of the
lauchful Pastoris, al kynd of iniquitie aboūdis,
and the deuillis sal possess men vith sik force
and vehemencie as in the primitiue kirk the
Apostlis var possessit be the halie spirit: Zit
nothuithstanding the multitude of sa mo-
nie contrarious headdis amang the disciples
of the Antichrist, he vil find out and chuse
ane Name quhairbie he vill distinguish his
disciplis from al vtheris, common to thame
al, quhais signification gif it be veil obser-

1. Cor. 8.

1. Timo. 2.

Apoc. 13.

Apoc. 16.

Apoc. 9.

2. Thes. 2.

Zacha. 11.

Matt. 24.

netvil be directlie repugnāt to the significatiō
 of this vord (Christ) as it is the name of our
 saluour, and as from it al treu vorshipparis of
 God ar namit Christianis: And albeit at the
 beginning he vil prætend ane gret humilitie
 and luf of goddis honor, zea haue participatiō
 of tha sacramentis quhilk var institut be God,
 and reuerence the vord of god, and declair
 him self ane maist vehement ennemie to al
 Idolatrie, to the effect that as Christ him self
 hes foiruarnit vs, he may seduce, gif it be pos-
 sibil, euin the elect, and thame quha as thair
 consciēces dytis thame feiris God vnfēzeitlie:
 Zit in hairt he vil be sua proud that he vil not
 onlie contēn al suprē pouaris and Magistratis
 bot also craif thay thīgis to be attributit vnto
 him, quhilk ar propir to God onlie: for S Paul
 vryttis to the Thessalonianis (as I said be-
 foir) that ane greit defection from the Roman
 impyre sal be befoir the cumming of the
 Antichrist, sayng, vnles first thair be ane de-
 fection (mening not onlie from the fayth bot
 from the impyre of Rōe also) And that mā of
 syn be reueiler quha is ane Aduersar exaltand
 him self aganis al thame quha ar callit God,
 or vorshippit as hauing Diuin pouar, sua that
 he sal sit in the kirk of God vantand him self
 as gif he var God: Nocht that he sal erect ane
 kirk of neu, and dedicat it to the seruice of
 god, for his traueil vil be bestouit mair on doūe
 casting nor erecting: Bot becaus be eiecting
 lauchful Pastoris (quhilk S. Iohne menis be

Hippolit
in orat de
consum.
mundi.

Matt. 24.

2. Petr. 2.
Indas epi.
canon.

2. Thes. 2.

OF THE ANTICHRIST

the seaging of the halie citie) he vil place his
 auin abominatiō in Hierusalem that is in that
 kirk quhilk befoir the imbraceing of the per-
 nicious doctrine of the Antichrist, was the
 temple of God quhen the people acknauled-
 git for thair Pastor him quha had lauchful
 vocation: He is callit maist iustlie ane ad-
 uersar becaus as obseruis Tertullian: Al Hære-
 tikis in quhom the spirit of the Antichrist do-
 is regnevſis euer to destroy and not to buyld,
 to improue and not to confirme, to doubt
 and not to gif credit, to ganesay and not to
 aggrie vith vtheris quha præceidit thame, and
 finalie to propone na doctrin propir to tha-
 me selfis insafar as thay disagrie from the Ca-
 tholik kirk, except it be negatiue: And as te-
 stifeis the ancient and Godlie father Hippo-
 litus the onlie defence of the disciples of the
 Antichrist quhen thay fal in disputation vith
 the treu Christianis vil be, that mouit be sik
 prætencis as he vil forge to obscure the veri-
 tie, thay deny al thingis quhilk ar brocht a-
 ganis thame: for the quhilk caus in the lette-
 ris of the name of the last Antichrist not onlie
 may ve find the number sax hundreth, saxtie
 sax, as vitneſſis S. Iohne: bot also as Hip-
 politus supponis monie vthir names expref-
 sand findrie of his condicionis, and conte-
 nand lykuyſe the foirſaid number: Amangis
 the rest ve may find exprefſit be the letteris
 of his name his great ſeal quhilk is the verb
 (Αἰσχρολογία) and fra it ane propir name also de-

*Tertul. de
 præscript.
 Hæret.*

*Hippoli-
 tus orat. de
 consum.
 mundi.*

Apoc. 13.

ducit contenand the foirsaid number exactlie
 as it is reuelit be S. Iohne quhilk may be
 for sua it aucht to be vryttin and pronunced
 ($\text{Agr}\mu$, or $\text{Agr}\nu$) sua that the sound of (μ) and
 (ϵ) be skairlie persauit: For declaration heir
 of the halie father Hippolitus vryttis in this
 maner [Sigillum illius tam in fronte, quam
 in dextera manu est Calculus $\chi\zeta\varsigma$. At vt opi-
 nor, neque enim certo scio permulta reperi-
 untur nomina quæ numerum illum habeant,
 sed dicimus fortasse scripturâ illius sigilli esse
 ($\text{Agr}\mu\alpha\gamma$) .i. Nego: Nam antea quoque hostis
 ille, nobis aduersarius opera ministrorum suo-
 rum .i. idololatrarû Christi Martyres hortan-
 tium, Negato aiebat Deum tuum crucifixum:
 Tale erit, tempore illius honestatis omnis
 osoris sigillum, dicens, Nego creatorem cæ-
 li & terræ. Nego baptisma, Nego adorationē
 à me Deo præstari solitam] .i. The seal of the
 Antichrist quhilk his discipillis sal ressaue ba-
 yth in the foirhead and richt hand, is signifeit
 be the letteris of his name, quhais number be
 calculatiō extendis to sax hundreth saxtie sax:
 Bot as I suppon, nather knau I perfytlie, thair
 be monie names composit of the letteris of
 the name of the Antichrist quhilk contenis
 the number sax hundreth saxtie sax:
 Bot peraduētūre ve may say that his great seal
 is signifeit be ane vord composed of the let-
 teris of his name quhilk is ($\text{Agr}\mu\alpha\gamma$) and signi-
 feis I deny: For befoir this tyme also, this our
 auld ennemie be the trauel and diligence of

A	I
P	100
N	50
O	70
T	400
M	40
E	5
Summa $\chi\zeta\varsigma$	
666.	

OF THE ANTICHRIST

his ministeris to vit the Idolateris exhorting
Christis martyris, said maist impudentlie, De-
ny that thy God vas crucifeit: Siclyk at that
tyme quhen the Antichrist in propir persone
ane haitar of al honestie sal appeir, this sal be
ane singular taikin quhairbie he may be kna-
uin, becaus he and euerie ane of his disciples
sal euer haue in thair mouth ane stif denyal of
al veritie, saying, I deny that God hes sik po-
uar that he micht haue created the heauin and
earth: I deny that Baptisme hes onie strenth
to purge men from thair synnis: I deny the
maner and custume quhairbie befoir I vfit to
serue god: Zea not onlie, *Ἀγνους* bot *Ἀρνουν* al-
so the verb, is in ane certan maner the name of
the Antichrist expressand that infidelitie qu-
hilk be operation of the Deuil sal be impre-
ted in the hairt of him and al his Disciples, lyk
as he ingrauit it in the hart of Eua seduceand
Genes. 3. hit in Paradise, saying, Non moriemini .i. Ze
sal not dea. As be the contrare Amen, qu-
hais significatiō is plane repugnant to *Ἀρνουν*,
is in ane certan maner ane of the names of
our saluour Iesus Christ, as vitnesis S. Iohne
Apoc. 3. in his reuelation, *Hæc dicit Amen testis fide-
lis et verus, principium omnis creaturæ:* This
sayis (Amen) the faythful and treu vitnes, the
beginning of al thingis created: And as in the
kirk of Christ al Prayeris, al Benedictionis,
al Thākisgeuīg, al Articlis of fayth al Prophe-
ceis concerning goddis promises, al treu in-
terpretationis, and leasōnis of halie scripturis
al apoynt

al apoyntment al couenantes of God vith his
 people, ar concludit, confermit, and seallit be
 Amen, signefeand Est, Verū Est, etiam. As S. *Paul*
2. Cor. 1. Paul interprettis this mysterie vrytand to the
 Cor. (Nā Dei filius Iesus Christus qui intervōs
 per nos prædicatus est per me et Syluanum,
 ac Timotheum, non fuit, (Etiam, & Non) sed
 (Etiam) per ipsum fuit: quotquot enim pro-
 missiones Dei, per ipsum sunt (Etiam), & per
 ipsum (Amen) Deo ad gloriam per nos). i. For
 Christ the sone of god quha vas preachit a-
 mangis zou be me and Syluanus, and Timo-
 theus vas not (Zea and na] bot vas (Zea) onlie,
 For al the promisses quhilk God hes maid be
 him ar (Zea) that is be him thay ar ratifeit, and
 be him thay ar (Amen) that is thay ar cōfirmed
 be Goddis gret seal (Amen) that be vs the
 gloir may redound vnto God. Be the cōtrare
 the Antichrist vil end al the mystereis of his
 iniquitie vith *Ἀρνημαί* Nego, Non, Non est ve-
 rum: .i. Na, It is not sua, I deny that euer onie
 sik thing hes bene.] And his Ministeris vil cō-
 clude al thair sermonis vith denyal of tha
 thingis quhilk befoir be the spirit of God hes
 bene approuit, and confirmit: As al the pro-
 pir articlis of thair beleif vil be negatiue con-
 tenand plane contradiction to al treu fayth;
 And finalie thay vil deny the fulfillig of god-
 dis promishes maid vnto his kirk Catholik,
 Zea euin that quhilk vith ane aith God the
 father maid vnto his sone Iesus Christ, that
 the preisthead and offering of Christis bodie *Psal. 109.*

R

OF THE ANTICHRIST

and blude vndir the formes of breid and vy-
ne, quhilk be the kirk is callit the Mess, sal not
cease vpon the face of the earth vnto the end
of the varld: Becaus the Antichrist and his
disciples vil indeuoir thair hail trauel to the
abolishing of this sacrifice, as vitneffis the ha-
lie prophet Daniel: Quhairfoir in the name
of the last and gret Antichrist ve sould maist
diligentlie obserue gif ve find be the letteris
thairof not onlie his number 6 6 6. expres-
sed bot also his gret seal *Agr̃uay*. Nou to mak
application of tha thingis quhilk I haue spo-
kin of the Antichrist in general: lyk as s. Iohne
inducis tua beastis to compleit the bodie of
the Antichrist, Euin sua thair ar tua horribil
beastis acknavledgit be the kirk Catholik
through the hail varld for notabil persecuta-
ris of Christis kirk: The ane is Mahometis in
the greik impyre, the vther Martin Lauter in
the latine impyre: For lyk as the letteris of
euerie ane of the names of thir compleittis
exactlie the number of the Antichrist, cuin sua
it is maist esie to apply to euerie ane of thane
al the propirteis of the Antichrist quhilk I
haue befoir reherfit: For thair is na doubt bot
Mahometis hes bene, and is ane verie notabil
ennemie to the kingdome of Christ, quha had
for ane of his parentis ane Ieu as treu and
faythful men reportis, and ascryuit vnto him
self tha thingis quhilk ar propir to the halie
Ghaist, lyk as al the rest of the propirteis of
the Antichrist may be maist esilie accōmodat

Daniel. 12.

*The nūber
of the na
me of Ma
hometis
the first of
the tua
beastis.*

M 4 0
α 1
β 7 0
μ 4 0
6 5
τ 3 0 0
ι 1 0
ς. 2 0 0
*Sūma. χξς
or 6 6 6.*

Apoc. 13.

vnto him. Martin Lauter is the vther beast in quhais name also this number is compleit, And that ye sould nocht doubt bot he is the vther beast, be the prouidence of God in his auin vrytingis he callis him self ane beast, Saying. *Vos Papista ab anteriori parte, vos tumultuosi à posteriori, vos Diaboli ab omni parte incitate, venamini, exagitate alacriter, verā habetis ferā ante vos, iacēte Lutero salui estis & victoriā obtinuistis .i.* Ze Papisti, Ze troubilsū men, Ze deuillis befoir me, behind me, and on al syd set on me, cal me forduart, and hunt me, Ze haue befoir You ane verie beast, gif luter be ouercummit Ze ar saif and haue obtenit the victorie: Quhat beast meanit Lauter of in this place, except of that serpent be the quhilk the Antichrist is signifeit in the scripture? As he declairit maist planelie of him self quhen he first begane to impugne the fayth, that the Catholik kirk sould find him Ane edder in the hie vay, and serpent in the rod bytād the hors houis that the rydar may fal bakuart: Quhair of I can collect na vther thing bot as God mouit Cayphas to speik prophecie quhilk he vnderstode not, sua he hes mouit Martin Lauter albeit in general termis, and obscurilie to apply this prophecie to him self as descendit of the tryb of Dan, lyk as verie monie Ieuis marcis vith the Germanis, quhilk mysterie vnles be instinction of God he had confessed it him self, vald haue bene vtheruise vnknauin to the varld. He vitneffis be manifest vryt that he exaltit him self aboue al diuī pouar, saying,

R ij

The nūber
of the na-
me of the
vther beast
Martin
Lauter.

M 3 0

A 1

R 8 0

T 1 0 0

I 9

N 4 0

L 2 0

A 1

V 2 0 0

T 1 0 0

E 5

R 8 0

Summa:

χξς or

6 6 6.

Apoc. 13.

Genes. 49

Ioan. 11.

OF THE ANTICHRIST

Rectum permanere oportet quicquid ego scripsi, aut docui, etiam si per hoc totus mundus in ruinam abire debeat. .i. It is necessar, that, that thing be esteemt richt quhat sumeuer I haue vryttin or teachit, albeit it sould be the caus of ruine to the hail varld: And,

*Lauter in
lib. contra
statum Ec-
clesie.*

*Ego verò neque Papa, neque Imperatori, sed ne Angelo quidem de calo doctrinā meam amplius submittere iudicandam volo, sed quoniam de ea certus sum, per eam iudex esse volo non modò hominum, verum etiam cunctorum Angelorum: Vt si quis doctrinam meam non acceptauerit, saluus esse non possit, quia Dei est, non mea, idcirco & iudicium meum Dei quoque est non meum: .i. I vil nather submit my doctrine to be iudgit be the Paip, nor be the Emper-
ror, nor be onie Angel of heauin, bot becaus I am as surit of it: be it I vil be iudge not onlie to men, bot to al the Angellus of heauin, sua that gif onie man resauue not my doctrine, he may not be saif, becaus my doctrine is goddis doctrine, and my iudgement is also Goddis iudgement: And agane. Ea autem certitudine & fiducia tentandum nobis est quod præstituimus, ut non modo totius mundi iudicia pro foliis leuibus, & summis aristis habeamus, sed & ar-*

*Lauter de
abroganda
Missâ.*

*mati sumus in morte contra portas inferi, quin etiam aduersus iudicium tentantis Dei pugnare, & cum Iacob contra Deum præualere, mundi enim voces occlusis auribus utcumque etiam infirmiores contem-
nere possunt, at conscientiam quis occludet, ne Sathanam, ne Dei iudicium sentiat? .i. Ve man essay to performe that quhilk ve haue tane in hand vith sik assurance and confidence that ve not onlie esteeme al the iudgementis of the hail varld als licht as the lo-*

uis of the treis, or cass quhilk is blawin away vith the
vind, bot that ve inarme our selfis also aganis the
feir of Death and hel quhilk god threatnes for tran-
sgression, and that ve may preuail euin aganis the
iudgement of God quhen he temptis vs as did Iacob:
For as to the commone sayingis of the varld, thay qu-
ha ar bot sumpart mair vaik, may be closing thair
earis, neglect the same: bot hou bauld man he be
quha closis his conscience that he nather persauie the
accusationis of the Deuil, nor iudgement of God aga-
nis euil doing? Quhair (be abusing the place of
scripture in the quhiik to declair ane hid my-
sterie of the victorie of the seid of Iacob, it is
said that Iacob did preuail aganis God, as he
abusit the exemple of Abraham to proue his
Euangelical sentence, Si non vult vxor veniat
ancilla) he schauis maist planelie that he vil
essay gif he may to caus leasingis preuail aga-
nis the treuth, haresie aganis the Catholik
fayth and the Deuil aganis God. Martin Lau-
ter (quhilk is requyrit in the Antichrist) was
conceaued of the Deuil not onlie as tuiching
his carnal generation, sence as monie faythful
men testifeis of him, he was gottin be ane de-
uil in ane zoung mannis liknes, bot also con-
cerning his spiritual generation be coopera-
tion of his auin fre vil, he confessis him self
that be geuing place to the argumentis of the
Deuil brocht aganis the Mess, quha oftymes
valkinnit him, and gaue him consale to vryt
for abolishing of the same: and proponit vn-
to him the titil of his buke de abrogāda Missa

*Vide Lin-
dani dialo-
gum.*

*Laut. libr.
de Missa
angulari.*

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Dan. 12. (quhilk Daniel foirprophecied to be the cheif but quhairat the Antichrist sal schuit) He become sua gret ane Prophet, as efteruart he was esteemit to be amangis the Germanis, and conceaued ane exceiding gret hetret aganis the Roman kirk: For gif the maist blessed Virgin Marie be ear and fayth, geuing credite to ane gud Angel, vithout coniunction vith man, conceaued Christ Iesus, quha become the father of monie sonis spiritual: Quhy micht not Martin Lauter lykuyse vithout cōiunctiō vith vomā, be geuing credit to the Deuil his father, becum the Antichrist? quha hes begottin the Zuinglianis, Oecolampadianis, Anabaptistis, Suenkfeldianis, Amstdorfanis, Calvinistis, Puritanis, kmnoxistis, al the Antichristis, and Protestaons of our dayis vith innumerabil sik vther viperis, and fyrie serpētis quha be instruction of thair father Martin Lauter, hes oppinit vp the hid mystereis of his neu Euāgel, obtrudād for Goddis vord al pestilent hæreseis befoir condemnit be the kirk, As of Symon Magus, Marcionitis, Blastus, Arius, Macedonius, Manichæus, and al vtheris quhilk S. Iohne signifeis in his reuelation quhen he sayis that the head of the beast quhilk befoir was cuttit of, was hailed agane, and his vound curit: For thir hæretikis quhill as thay condem al general Conciles, of necessitie thay man approue al hæreseis condemnit be thame: Zea sum of this gret Antichristis disciples as Daugeorgius ane Glaisin vricht,

*Staphy. de
Lauteran.
concordia.*

said That he was the true Messias promised to the Ieuis: Rotmānus ane vthir of his disciples denyit that Christ was borne or resauit humane nature of the Virgin Marie : And Leidan ane vthir Minister, to counterfuit Dauid, was chosin king be his follouaris. And albeit thair be ma nor threscoir of cheif Maistris of Sectis quhilk var disciples to Martin Lauter, zit for the name (Catholik) be the electiō of thair Maister thay haue ane common name, quhais signification is directlie repugnant to the name of Christ: for thay ar callit Protestaons from making Protestaⁿ aganis the Decretis of the Paip and Emperor of Rome, dischargeing onie disputation or imbraceing of onie doctrine concerning the verteu of indulgencis befor ane day, quhilk be thame was apoyntit for disputatiō of the verteu thair of, eftir that be Martin Lauter, Legatus indulgētiarum was send agane to Rome out of Germanie, vithout the siluer quhilk he com for, quhairuith the kirk of S. Petir in Rome micht haue bene repairit. As the historeis of the beginning of the troublis of Germanie bearis record: For insafar as the vord Christ signifeis anoynted to vit king, Preist, and Prophet, quhilk aggreit not onlie to Christ Iesus in propir person, bot also to al thame quha var, or is to be lauchfullie promouit to sik offices, sua that thay var in plenitude in the Paip and Emperor representād Christis hieast dignitie vpon the face of the earth, It follouis

R iiii

Rotman.
art 5.

OF THE ANTICHRIST

necessarlie that thay quha receauit thair name
 becaus thay maid Protestaⁿ aganis the de-
 creitis proceedīg from the lauchful authoritie
 of Kingdome Presthead and Prophecie inioy
 the name of the Antichrist, and that al the
 Protestaons ar Antichristianis: For confirma-
 tion, Martin Lauter intitulat ane of his bukes
 (Contra duo cæsaris mandata) and ane vther
 (contra statum ecclesiæ): And ane of his disci-
 ples in the Ile of Britannie, kmnox intitulat
 lykuyse the blast of his seditious trampar,
 (Aganis the regiment of vemen:) It is mair
 nor manifest hou the Protestaons hes reie-
 ctit al kynd of anoynting or Chrisme, for
 hetret of the vord Christ quhilk is the name
 of our saluour: and sould be lykuyse abolis-
 hed according to the principal groundis of
 thair doctrine: For gif the Protestaons in
 Scotland var mouit be gud reason to turne
 [kyrie eleyson in lord haue mearcie on me]
 and, Amen, in Sobeit, thay had als gud reason
 to haue Changit (Iesus in saluour, and Christ
 or Christus in anoyntit) And it sould haue
 lykuyse bene changit in vther vulgar toun-
 gis and lāgages: Martī Laur. be his auin iudgemēt
 also is conuict to haue fochtin directlie aga-
 nis Christ: Becaus in al his disputationis, vry-
 tingis, and preachingis aganis the bischop of
 Rome, he laborit for na vther thing; bot for
 the abolishing of the Authoritie of the Paip
 in quhais persone and authoritie he acknau-
 ledgit Christ Iesus as head and reular of the

kirk: As is manifest of his auin vordis, euin ef-
 fir he had maid defection frō the kirk of Ro-
 me: [*Quare beatissime pater prostratum me pedibus*
tua beatitudinis offero, cum omnibus qua sum, &
habeo, viuifica, occide, voca, reuoca, approba, re-
proba ut placuerit: vocem tuam, vocem Christi in te
presidentis agnoscam, si mortem merui, mori non
recusabo. .I. Quhairfoir maist blessed father I cast my
 self befor the feit of Your halines vith al quhat-
 sumeuer I am, or haue, quickin me, slay me, cal on me,
 bring me from the propose quhilk I was at as Zepleis,
 I acknaulege Your vord for the vord of Chrîst, quha
 speakis and beris reul ouer the kirk in You: Gif
 I haue deseruit the death, I vil not refuse to dea:
 Quhairfoir al men of puissance infectit vith
 the poysonit Antichristian doctrine of Martin
 Lauter, sould feir leist the Deuil hauing ful
 pouar ouer thame, vse thame as instrumen-
 tis to performe the rest of the vickitnes of
 the Antichrist: for gif I vald vse particular ap-
 plication of al the rest of the propirteis of the
 Antichrist thay may al be maist conuenientlie
 accommodat vnto him And his disciples, on-
 lie except that the mesour of impietie begun
 be him is nocht zit fullie accomplished: And
 to prætermitt vther Antichristian condicionis
 infinit as that thay contemn the maner hou-
 their foirfatheris vorshippit God: And ar ca-
 pital ennemeis to the continual sacrifice of
 the kirk: Al the disciples of this monstrous
 beast Martin Lauter, dois put sik fœlicitie in
 the lust of the flesh that in auld men quha

Lauter
 epistola 2.
 ad leonem
 10. Papā.

Dani. 11.

Dani. 12.

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*S. Paul 1.
Timoi. 5.*

to the iudgement of the varld according to
thair vou leuit chaist to the tyme thay var me-
kil mair nor threscoir of zeiris, and had al-
maist the ane fut in the graif, the spirit of for-
nicatione and adulterie enterit vith sik inor-
dinat lust that skarselie could it be quenshit
ather be vyf or hyre voman: I micht produce
for exemple that renegat and periurit preist
schir Iohān kmnox, quha ettir the death of his
first harlat, quhilk he mareit incurring eter-
nal dānatiō be breking of his vou ād promiss
of chastitie: quhē his age requyrit rather that
vith tearis and lamentatiō he sould haue cha-
stised his flesh ād beuailit the breaking of his
vou, as also the horribil incest vith his gud-
mother in ane killogie of Hadintoun: zit
notuithstanding, heauing laid asyd al feir of
the panis of hel, and regarding na thing the
honestie of the varld, as ane bund sklaue of
the Deuil, being kendillit vith ane inquen-
hibil lust and ambition, He durst be sua bauld
to interpryse the sute of Mariage vith the
maist honorabil ladie my ladie Fleming, my
lord Dukes eldest dochter, to the end that his
seid being of the blude Royal, and gydit be
thair fatheris spirit, micht haue aspyrit to the
croun. And becaus he receauit ane refusal, it
is notoriousslie knauin hou deadlie he haited
the hail hous of the Hamiltonis, albeit being
deceauit be him traittorousslie it vas the cheif
vpsettar, and protector of his hærese: And
this maist honest refusal could nather stench

his lust nor ambition, bot a lytil eftir he did
 persequ to haue allyance with the honorabil
 hous of Ochiltre of the kingis M. auin blude,
 Rydand thair vith ane gret court on ane trim
 gelding, nocht lyk ane prophet or ane auld
 decrepit preist as he vas, bot lyk as he had be-
 ne ane of the blude Royal, vith his bendis of
 raffetie feschit vith Goldin ringis and pre-
 cious stanes: And as is planelie reportit in the
 cuntrey, be forcerie and vitchcraft did sua al-
 lure that pur gentil voman, that scho could
 not leue without him: quhilk appeiris to be
 of gret probabilitie, scho being ane Damo-
 sel of Nobil blud, And he ane auld decre-
 pit creatur of maist baif degrie of onie that
 could be found in the cuntrey: Sua that sik
 ane nobil hous could not haue degenerat sua
 far, except Iohann kmnox had interposed
 the pouar of his Maister the Deuil, quha as
 he transfiguris him self sumtymes in ane An-
 gel of licht: sua he causit Iohann kmnox ap-
 peir ane of the maist nobil and lustie men
 that could be found in the varld: Bot not to
 offend zour earis langar vith the filthie ab-
 hominationis of Schir Iohann kmnox, and
 to retorne to tha thingis quhilk ar common
 to the sect of the Protestaons, lyk as S. *Apoc. 13.*
 Iohne descryuis the Antichrist to haue ane
 blasphemous mouth aganis god, his sanctis,
 and halie tabernacle quhilk is his kirk Ca-
 tholik, Euin sua the blasphemis ar maist hor-
 ribil quhilk thir grishopperis and maist noy-

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sum serpentis the sonis of Martin Lauter spe-
uis out of thair venemous mouthis, maist im-
pudentlie defending the sam, as gif thay var
headdis and articlis of healthsum doctrine:lik
as ar thir.

1. Calu. lib. I. That God may do na thing by the establis-
2. inst. ca. 7 hed ordor of the varld.

2. Calu. li.
1. inst. ca. 13 2. That the secund person in the Trinitie is
sect 23. & nocht the sone of God: becaus the sone takis his
Bezacoetra substance of his father, and the secund persone
Hessusiū. takis not his substance from the first, bot hes his
substance of him self and na vther persone.

3. Cal. lib.
1. institut. 3. That the halie Ghaist takis nather his sub-
cap. 13. stance of the father, nor zit of the sone.

4. Mat-
thias Zare-
sis test. Co- 4. That the trinitie of personis in ane God-
clao in Ge- heid is bot ane Phantasie.
nealogia
Laut.

5. Lucas 5. That the trinitie is to be estemit na vther
sterabergē- thing bot triceps Cerberus.
sis.

6. Sindrie
lauteria- 6. That thair is not onlie ane God: bot thrie.
nis i prush-
land vide

Cocl. in ge- 7. That ὁ λογος in the beginning of the Euan-
nealo. laut. gel of S. Iohne signifis nocht the secund perso-
7. Matthe- ne in diuinitie.
as Allyric.

8. That murtheraris, adulteraris, theuvs, and traittoris ar effectuouslie mouit be God and constrainit to commit sik crymes, and finalie that al thingis cummis of absolut necessitie: and that God is the author of al syn.

8. Al the protestantis aggreis on this blasphemous head of Antichristia doctrine

9. Cal. li. 2. inst. cap. 21.

9. That God hes created men to that end that he may puneis thame for euer.

num. 5. Col. lib. 8. de predestina.

10. That Christ vas nocht borne of the virgin Marie.

Et in cap. 1. Genes.

10. Rotmā laut. discipul⁹ art. 9.

11. That Christ quhen he vas ane bairne vas ignorant, and gaid to the scuil to learne with uther bearnis.

11. Smideli nus lauteranus.

12. That Christ is composed of the substance of God, and of flesch, and of Spirit, and of thrie increated elementis.

12. Michael Seruetus, Cal. discip. teste Culo lib. 2. inst. ca. 14. sec. 5

13. That Christ vas nocht the sone of God, befoir he vas borne of the virgin Marie.

13. Idē test. eod. Calvin ibid.

14. That Christ vas nather God nor man.

14. ibid.

15. That Christ vas ful of Grace nocht that he had onie grace inhabitant into him, bot becaus the father fauorit him gretumlie.

15. Brent. Homil. 12. in Ioannē.

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16. Calvin 16. That the wordis of consecration of the bo-
lib. 4. inst. die, and bluide of Christ, pronounced on the breid
ca. 14. sect. and vyne is witchcraft and incantation of the
4. Beza in Deuil, quhair of consequentlie it followis that
sua Anti- Christ was ane witch and inchantar, becaus he
thesi. pronuncit thir wordis first vpon the breid and
vyne for consecration of the sam, and commā-
dit that thay sould be pronounced in lyk maner
for consecration of breid and vyn in his bodie
and blude vnto his cumming agane to iudge-
ment.
17. Calvin 17. That Christ pronounced vpon the Croce
lib. 2. inst. the words of Desperatiō, and that he was cōdem-
cap. 16. sec. nit to hel, and tormentit be the Deuillis thairin.
10. & 11. & in har-
mo.
18. Muscu 18, That Christ nocht onlie as man, bot in his
lus Auth. diuin nature also deed vpon the Croce.
19. Hosia- 19. That in our iustification ane pairt of the
der lauteri diuin substance of Christ is conioynit vith our
discipulus. substance, and thairbie we resiaue ane substantial
or essential iustice throuch Christ Iesus.
20. Al the 20. That Christ hes institute and left vs ane
Protēstāts Religion without al lau quhilk we ar obleist to
aggreis on obey and fulfil, and without al sacrifice and
this blas- phemie. preasthead.

21. That na Christian man is obleisid, to keip the ten commandimentis. 21. Lauter
serm. de
Moysse.

22. That thair aucht nocht to be onie distinction of temporal magistratis in heichar or laichar degrie. 22. Mūt-
zerus Lan-
tern, discip.

23. That Christianis aucht nocht to resist, or fecht aganis the Turk albeit he be ane cōiurit ennemie to the name of Christ. 23. Lauter
art. 34.

24. That al vse of armore is deuilishe. 24. Rotm.
art. 4.

25. That the communion of Sanctis consistis in this, that it is lesum to euerie man to raif his nichtbouris geir. 25. Quin-
tinus pikar
dus teste
Cal. cōtra
lib. ca. 21.

26. That it is lesum to euerie man to tak his hyre voman and ly vith hir, quhen his vyf refused. 26. Lauter
lib. de voto
& cōinēt.

27. That it is the estait of innocencie, and treu regeneration, nocht to mak onie difference betwix gud and euil, bot to imbrace al thingis alyk. 27. Anton.
Coppinus
teste Cal.
ca. 18. cōt.
lib.

28. That al thingis quhilk ar spokin of the Deuil, and syn, ar bot mere imaginationis and phantaseis. 28. Anton.
Copp. test.
Calu. lib.
cont. liber:
cap. 2.

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19. At the
protestaons
aggress on
this blas-
phemie.

29. That Christ is not our redemar in sik sort
that he destroyis our syn, and in verie deid dely-
ueris vs from the bondage thair of, becaus that
syn being anes contracted, remanis in vs conti-
nuallie.

30. Zuing.
de Baptis-
mo.

30. That the young Childrene contractis not
original syn be natural generation and propaga-
tion of Adam, and that in thame thair is na
thing vordie of condemnatione.

31. Zuing.
de baptis.

31. That monie men varsaif and attenit vnto
the kingdome of heauin without fayth in Christ
quha was to be reuelit, as Numa, Cato, Scipio
and vtheris.

32. Lauter
art. 16.

32. That the mair ane man repent him of his
syn, he synnis the mair greuousslie.

33. Laut.
art. 31. &
Calu. lib. 2
instit. cap.
24. scilicet 19

33. That in euerie Gude vark done maist ex-
cellentlie, euerie iust mā, Zea euin the Martyris
deing for confession of the name of Christ, dois
deserue eternal damnation.

34. Rotmā
best. Calu.
lib. 1. c. 10.
paruxia.

34. That the saul deis with the bodie, or sleipis
quhil the day of iudgement.

35. At the
Protesta-
ons.

35. That thair aucht nocht to be onie distin-
ction of pastoris in heichar or laichar degrie in
the kirk of Christ Iesus.

36. That

36. That the kirk of Christ may be sua ouer-^{36. Al the}
 thrauin, that na man may be knauin throuch^{protestaors.}
 the hail varld for the space of monie hundreth
 zeiris, makand oppin professioun of the name of
 Christ.

37. That the Euangel of Christ was neuer^{37. Al the}
 treulie preached in Germanie, France, Scotland,^{Ministeris}
 and Ingland, quhil Martin Lauter, Caluin, and^{of Geneue}
 kmnox var raised vp, to publeisane word vn^{Germanie,}
 knauin to the hail varld befoir thame. And the^{Scotland,}
 Quein of Ingland to be prophetis, and hie scho-^{and In-}
 preist or head of the kirk, hauing pouar to decyd^{gland.}
 all controuerseys of Religion.

38. That the treu doctrine of Iustification was^{38. Vilgä-}
 neuer Knauin to the hail varld, unto the^{gus in lib.}
 tyme Martin Lauter reueled the sam.^{de bonis,}
^{Et malis}
^{Germanie}

39. That eftir the Apostlis, na man had the^{39. Beza}
 treu vnderstanding of the mysterie of the lordis^{in vita Cal-}
 Suppar, befoir Iohān Caluin.^{uini.}

40. That ane hyre voman may gif absolution^{40. Lauter}
 to onie person alsueil as ather preist, or Paip.^{de captivi-}
^{tate bably-}
^{lonica.}

41. That thay repugne to God quha apoyntis^{41. Rotmā}
 S^{art. 5.}

OF THE ANTICHRIST

*pastoris to haue reul ouer certane places, quhil
as thay sould ryn continuallie from ane place to
another, as did the Apostlis.*

42. *Law- 42. That the people aucht to be instructed
ter. art. 24* *nocht to feir excommunication, nor gif obedi-
dience vnto thair prelatis.*

43. *Quint 43. That thair is na resurrection of the bodeis
pikardus. to compeir in iudgement.
teste Cal-
uino. lib.
cōtra liber.
cap. 3.*

Vith vther impudent blasphemeis innu-
merabil aganis the omnipotēt pouar of God,
and the halie Angellis and Sanctis in heauin,
quhilk I abhor to reherse trimbland quhen
I think on thame: For mair detestabil, and ma
in number, can nocht be deuyt be al the vic-
kit spiritis in hel, than Martin Lauter and his
disciples proponis for healthsum doctrine.

Now to cum to the gret seal of the Anti-
christ *Αντιχριστος*, and *Αντιχριστος*, quhilkis sould be ex-
pressit be the letteris of the name of the Anti-
christ contenand bis number sax hundreth,
saxtie sax: Ve find the letteris of thame bayth
in the name of Martin Lauter, to vit. A. r. n. u.
m. a. i. o. r, A. r. n. u. m. e. s. u. a that *Αντιχριστος* is not on
lie composed of the letteris of his name bot
also cōtenis the sam nūber sax hundreth saxtie
sax, as I haue alreddie declarit at lenth quhen I
proponit the proprieteis of the Antichrist
in general: The force and strenth of this verb

M
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A
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i.
x ξ

A
g
'
v
μ
a
i.
x ξ

Aerua is lykuyse ingrauit in the haittis of al the protestaons, And is thair onlie refuge, quhen thay ar preiſſed be the vecht ather of ſolid reaſonis, or authoritie: For thay deny al the traditionis of the Apoſtliſ, al the cuſtomes of the halie kirk, al the ſentencis of the doctoris quhairbie thair hereſeis ar conuiſt, the force and ſtrenth of the ſacramentis, the vertu of grace throuch Chriſt be the operatione of the halie ghaist in vs, the continual ſacrifice of the bodie and blude of Chriſt vndir the formes of breid and vyne, quhilk is the cheif vork of the Antichriſt, as vitneſſis the halie Prophete Daniel. Quha denyis that it is leſum to Chriſtianis to haue the image of Chriſt, and his glorious Mother for remembrance, bot eſtir the exempil of Iulianus Apoſtata hes trampit thame vndir futt, and in place thairof, hes erected Abhominatiōe, ſubſtituting thair auin heretical imagis, as in oppin markat the imagis of the tua boſgouraris Caluine, and Beze ar ſauld in Geneua, ſua that he is nocht compted ane gud Chriſtiane, that hes nocht thair images at thair bed headis, or befoir thair burdis: Siclyk for the Eccleſiaſtical hitorie of Chriſtis halie ſanctis, that abhominabil ſodomeit, and filthie beis Beze, (quha learned his religione at Priapus, as he confeſſis in his lyf, that his viſvas the caus, quhy he paſſed out of Pareiſe, ſcho being marrit vith ane vther houſbād) is nocht eſchamit to haue dedicat to ane maiſt nobil king, ane

Daniel 12

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buke contening ane rabil of imagis, conioynād vith fals traittouris to god and man, treu Christianis, as gif thair micht be communio-
nevith the sonis of licht and belial, thairby in-
tysing ignorant peopil to mair grose and de-
uillish idolatrie, nor euer the gētilis var pollu-
ted vith befoir the cūming of Christ, quhilk
is ane maist craftie inuēctiōne of Sathane quha
vndir pretence of deliuerance from idolatrie,
blindis the miserabil flok thairin. To this
cheif heid *Ἀερῶμα* or Nego ve may cal the
hail articlis and confessiōne of thair negatiue
fayth, and al thair expositionis of scripture be
contrare sentencis, of the quhilk I think ex-
pedient to subioyne certaine of the principal-
lis, quhair vpon the Protestaōs groudis thair
saluatiōne: and first of al say thay.

*Ve deny al traditionis of the vniuersal kirk quhilkis
at onie tyme hes bene ressaued befoir the cumming of
Lauter and Caluine.*

*Ve deny al laus, and determinatiōis of general Con-
cilis, quhilk the hail varld hes ressaued befoir vs.*

*Ve deny al ordour, and policie that euer hes bene esta-
blished in the Kirk of god befoir the dayes of Iohne
Caluine.*

*4 Ve deny that the Euangel hes bene treulie preched,
or that Christ hes had onie visibil kirk vpon the
earth thir monie hundreth Zeiris.*

*5 Ve deny al thingis, quhilk ar nocht expreslie writ-
tin in the scripture, and ve deny monie bukis, of
the scriptur it self, quhilk the vniuersal kirk befoir
hes ressaued for canonicis, as tbe bukis of the Macha-*

beis, of Iudith, Hester, Tobias and vtheris, and as to thame quhilk ve ressaue for Canonikis, ve deny monie pairtis of thame insafar as thay ar nocht conforme to our doctrine laitlie reuelit to the varld be Lau-ter and Caluine: As.

6 Quhair it is vryttin in the halie scripture *Luc. 1.* that na thing is impossibil to God.

*Ve afferme the contrare and sayis, that monie thin-
gis ar impossibil to God, becaus he may nocht be pre-
sent in the sacrament of the altar, nor transsubstan-
tiat the breid in his bodie, as the Papistis sayes.*

7 Quhair it is vryttin that Christ was borne *Matth. 1.* of ane virgine. *Ve afferme the contrare, that he was
nocht borne of ane virgine, bot that scho was corrupted
in hir birth, as sayis our paraclet Theodore de Beze.* *Beza cō-
tra Bren-
tium.*

8 Quhair it is vryttin that our saluour Christ *Ephes. 4.* descendit into hell eftir his deth. *Ve afferme the
contrare that he descendit nocht into hel eftir his
deth, bot onlie was in desperatione befoir his deathe.*

9 Quhair it is vryttin I beleue the halie Ca- *Matt. 18.* tholik kirk. *Ve afferme the contrare I beleue nocht
the halie Catholik kirk, becaus the definitionis thair-
of, doctrine, and ceremoneis ar to be reiected.*

10 Quhair it is vryttin that the kirk is the *1. Timo. 3.* pillar, and groundstaone of the treuth. *Ve afferme
the contrare, that the kirk is nocht the pillar, nor
groundstane of the treuth, becaus ve teache, that the
uniuersal kirk may err, and imbrace fals doctrine.*

11 Quhair it is vryttin I sal be vith zou to *Matt. 28.* the end of the varld, *Ve afferme the contrare, I sal
nocht be vith Zou to the end of the varld, for the Spi-
rit of Christ hes left the hail kirk in idolatrie, this*

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monie hundreth Zeris bypast.

S. Ioh. 16. 12. Quhair it is vryttin I haue monie thingis to tell zou, quhilk ze may nocht beir at this tyme. *Ve affirme the contrare, I haue na vther thing to tel Zou, becaus the Apostlis lernit na thing efter the cūming of the halie ghaist quhilk thay had nocht learned befor of Christ.*

1. Cor. 8. 13 Quhair it is affermit, I beleue the cōmunion of Sanctis. *Ve affirme the contrare I beleue na communione of sanctis, beaus the sanctis quhilk ar in heuin hes na communicatiōe vith vs, and can nather do vs gud, nor euil, and salang as ve ar on erth ve ar na sanctis being replenished vith al kynd of vickitnes and adhominatione.*

Math. 9. 14 Quhair it is vryttin I beleue the remissio of Sinis. *Ve affirme the contrare becaus thay ar neuer remitted vnto vs, bot abydis continuallie fixed in our hairtis.*

S. Ioh. 3. 15 Quhair it is vryttin, Except ane man be regenerat be the valter and be the spirit, he may nocht enter in the kingdome of heuin. *Ve affirme the contrare albeit ane man be nocht regenerat be the valter and be the spirit, Zit he may enter in the Kyngdome of God: becaus ve teache that infantis deing vithout baptisme, ar saif be the sayth of thair parentis.*

Act. 19. 16 Quhair it is vryttin, that thay quha var baptized be sanct Iohne, ressaued eftiuart the baptisme of Christ. *Ve affirme the contrare vith our Maister Caluine, and sayes that thay ressaued nocht the baptisme of Christ, becaus the baptisme of Iohne, and Christ was al ane, and na difference*

betwix thame.

17 Quhair it is vryttin that Petir and Iohne be the onlaying of handis or the sacrament of *Act. 8.* confirmatione, gaue to the samaritanis baptized, the grace of the halie spirit. *Ve affirme the contrare, becaus ve vil nocht acknauledge Confirmatione for ane sacrament.*

18 Quhair it is vryttin ressaue the halie ghaist, quhais synnis ze forgiue ar forgiuen *S. Ioh. 20.* to thame. *Ve affirme the contrare, becaus the Apostlis and thair successoris, hes na pouar to remit synnis.*

19 Quhair it is vryttin: Do fruttis vordie of repentance. *Ve affirme the contrare, do na fruttis vordie of repentance, vtheruysc it behouit vs to grant satisfactiōe with the Papistis.* *S. Mat. 3.*

20 Quhair it is vryttin redeme thy synnis with almous deiddis. *Ve affirme the contrare, that nather almous deiddis, nor vther gud vorkis seruise onie thing for to obtene remissionē of synnis.* *Daniel. 4.*

21 Quhair it is affermit that the Angelis reioyfis mair for the repentance of ane synnar, *S. Luc. 15* nor for 99. iust men. *Ve arffirme the contrare that the Angellis reioyses nocht for the repentance of ane synnar, becaus thay knau nocht quhiddir it be trew or fenzeit, nather heir thay our prayeris, vtheruysc thay vald haue quer lang luggis.*

22 Quhair it is vryttin, quhatsumeuir ze *S. Mat. 18* louse in the earthe, it sal be loused in heuin. *Ve affirme the contrare, becaus gif ve grant this, ve vil be compellit to grāt in lyk maner, that the kirk may bayth inioyne penance, and lyk uysc relax the same,*

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quhilk is na vther thing, bot to establis the indulgencis.

*Mach. 2.
chap. 12.*

23 Quhair it is vryttin that Iudas Machabæus causit offer Sacrifice for the deid, and that the prayer for the deid, to the end, thay may be releued from thair synnis, is ane halie and godlie exerceis. *We affirme the contrare, and denyis the bukis of the Machabeis to be canonikis, as is said befoir, becaus we reiect praying for the deid, and purgatorie as Papistical.*

Deut. 30.

24 Quhair it is vryttin I propose to the lyf and death, gud and euil, chuse to thy self the ane, or vther. *We affirme the contrare, becaus gif this var treu, it var necessar that man had fre vil, to chuse gud or euil, quhilk is repugnant to our reformed doctrine, quhairbie we teache that al thingis cummis of absolute necessitie.*

S. Mat. 11

*S. Ioh. ep. 1
chap. 5.*

25 Quhair it is vryttin that the zoke of Christ is licht, and that his commādimentis ar nocht hauie. *We affirme the cōtrare and sayis, that his Zok is nocht licht, bot verie hauie, and that it is impossibil to vs, to keip his commandimentis.*

S. Iac. 2.

26 Quhair it is vryttin, ze se thairfoir that ane man is iustifeit be vorkis, and nocht be fayth onlie. *We affirme the contrare, that ane man is iustifeit be fayth onlie, and nocht be vorkis.*

Heb. 6.

27 Quhair it is vryttin that God is nocht iniust that he vil forzet zour gud vorkis. *We affirme the contrare, that it apertenis nocht to the iustice of God to recompanse gud vorkis, and that nocht onlie he is nocht iniust, quhen he forzettis our vorkis, bot that he dois ane benefeit to vs thairbie, al our vor-*

kis being bot syn, and vorthie of condemnatione.

28 Quhair it is vryttin, that euerie man sal be presented befoir the tribunal seat of Christ 2. Cor. 5. to ressaue according to that quhilk he hes done in this varld, ather gud or euil. *Ve affirme the contrare, and sayis that na man sal ressaue according to his vorkis, becaus our vorkis deseruis na thing at goddis handis in the varld to cum:*

29 Quhair it is vryttin, he quha is borne of God, synnis nocht, becaus the seid of God remainis in him. *Ve affirme the contrare, and sayis, that he quha is borne of God, synnis continuallie, & that quhat sumeuer he dois is syn, and iniquitie.* S. Iohn. 1. epist. cha. 3.

30 Quhair it is vryttin that the cheritie and loue of God, is zet and pourit in our hairtis. *Ve affirme the contrare, that thair is na cheritie in vs, vtheruise sen iustice, and cheritie ar al ane thing, ve vald be constrainit to grant inherent iustice, and nocht imputatiue onlie.* S. Paul. Rom. 5.

31 Quhair it is vryttin vork zour saluatione vith feir, and dreddor. *Ve affirme the contrare, and sayis, haue na feir at al, bot be als assurit of zour saluatione, as that God is in heuin, and gif Ze doubt thairof, Ze can nocht be saif.* S. Paul. Philip. 2.

32 Quhair it is vryttin be S. Paul, I am giltye of na thing, and zit for that, I haue na assurance of my Iustificatione. *Ve affirme the contrare that ve ar giltye of monie execrabil crymes, and Zit ve ar assurit of our iustificatione.* 1. Cor 4.

33 Quhair it is vryttin that god intylis na man to euil. *Ve affirme the contrare vith our master Caluiue that God mouis, and impellis men to syn,* S. Iam. 1. Calvin li. 1. institut. cap. 18.

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1.Tim. 2. *as the efficient caus thairof.*

S.Mat.19 34 Quhair it is vryttin that god wil that euerie man be saif. *Ve affirme the contrare, and sayis that he wil nocht that euerie man be saif, bot that he hes created almaist al men, except ane feu number, to the effect he micht condem thame eternalie.*

S.Mat. 19. 35 Quhair it is vryttin gif thou vilbe perfyte, sel al quhilk thou hes and gif to the pure. *Ve affirme the contrare, and sayes that it apertenis nocht to the perfectione of the euangel to mak professione of pouartie.*

S.Matth. 26. 36 Quhair it is vryttin this is my bodie quhilk is geuin for zou. *Ve affirme the contrare and sayis, that it is nocht his bodie.*

S.Ioan.6. 37 Quhair it is vryttin My fleshe is verie meat, the breid quhilk I sal gif is my fleshe, quhilk salbe geuin for the varld. *Ve affirme the contrare and sayis that the breid quhilk he gaue to his apostlis, in his latter suppar, was nocht fleshe, vtheruys it behouit vsto confes the transsubstantiatione of the breid in Christis bodie.*

Genes.14. 38 Quhair it is vryttin that Melchisedec offerit breid and vyne, he being the preist of the maist hie God. *Ve say the contrare that he offerit neuer breid nor vyne, vtheruys ve vald be constrainit to grant the Mess, quhilk is among the Papistis, to haue bene prafigurat be the sacrifice of Melchisedech.*

109 Psal. 39 Quhair it is vryttin of our maist halie saluour, and redemptor Iesus Christ, Thou art ane preist for euer estir the ordore of Melchisedec. *Ve affirme the contrare thou art nocht ane*

preist for euer eftir the ordour of Melchisedec: becaus thou hes na perpetual sacrifice eftir that ordour, quhilk may be offered in thy kirk, to the end of the varld.

40 Quhair it is vryttin lat al thingis be done amangis zou vith ordore and honest discipline. *Ve affirme the contrare, and sayes that in administratione of the sacramentis na honest, and lauchful ceremoneis aucht to be Keiped for the deu reuerence of the samyn, and that amangis Pastoris of the kirk thair is na ordour, bot that thay ar al alyk in pouar, and authoritie: and that the ministeris in exteriore apparel, sould be in na thing different from the peopil, and that our kirkis sould haue na external ornamentis, as was amangis the Papistis, bot that thay sould betyrred that the licht of the Euangel may enter the mair esilie in thame.* I. Cor. 14.

41 Quhair it is affermit gif thou be seik cal S. Iam. 5. for the preistis of the kirk and be oynted vith oyle in the name of the lord, that prayer being maid for the thou may be releued from syn. *Ve affirme the contrare, Albeit thou be seik, thou sould nocht cal for onie preist in the kirk, and that thou sould nocht be oynted vith oyle in the name of the lord, vith prayer conioynit, for heirbie thou may obtene na remission of synnis, vtheruys extreme vnctione vald be ane sacrament, quhilk is aganis the actis of Parliament.*

42 Quhair it is vryttin that mariage is ane greit Sacrament in Christ and his kirk. *Ve affirme the contrare that it is na sacrament nather gret, nor smal, bot onlie ane contract betuix man and* Ephes. 5.

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woman, as vther contractis of bying and selling.

Rom. 7.

43 Quhair it is vrittin that the voman is subiect to the lau of hir housband salang as he leuis. *We affirme the contrare and sayis that scho is nocht subiect thairto, bot scho may marie another, albeit hir housband be alyue: vtheruysse our diuorcementis in our reformat kirk vald haue na place.*

I. Cor. 7.

44 Quhair it is vryttin, he quha mareis his dochtir, dois veil, bot he quha mareis hir nocht dois bettir. *We affirme the contrare, and sayes, that scho quha keipis hir virginitie, dois nocht bettir, nor scho quha mareis, and that mariage is als acceptabil to God as virginitie, vtheruysse ve vald nocht haue brocht Virginis out of thair closteris, and mareit thame on monkis.*

I. Timot. 5

45 Quhair it is vryttin that zoung vidouis, quha var consecrat to the seruice of the kirk incurris damnatione quhen thay marie, be breking of thair first promeis. *We affirme the contrare, and sayis that sik promises maid to keip Chastitie ar superstitious, and aucht nocht to be keipit: And that thay incur na damnatione, vtheruysse it had bene vnlesum to frere Martine Lauter to haue mareit ane None, and to monie of our faythful brethrene to marie in Scotland, quha befoir had maid vou of chastitie, quhen thay var monkis, and freris, as denne Iohne Vynrame, frere Craig, and sindrie vtheris.*

I. Timot. 3

46 Quhair it is vryttin that ane bischop, or superintendent sould be bot the housband of ane vyf, or anes mareyt. *We affirme the contrare, that albeit he be tuisse mareit he may veil aneuche be ane superintendent, vtheruysse ve vald condem Iohān*

Kinnox, the laird of Dun, and findrie vtheris of our reformat kirk.

47 Quhair it is vryttin that Christ said to S. *Math. 16.* Petir, Thou art ane Rok and vpone this Rok I sal buyld my kirk. *Ve affirme the contrare, Thou art nocht the Rok, and vpon the I vil nocht buyld my kirk, vtheruise he vald haue bene heid of the Kirk, and sua the Kirk vald haue bene ane möster hauing tua heiddis.*

48 Quhair it is vryttin, Neglect nocht the gift of prophecie, quhilk thou hes ressaue be the onlaying of the handis of the preistheid. *I. Timot. 4.* *Ve affirme the contrare, thou hes nocht the grace or gift of prophecie be the onlaying of the handis of the preisthead, becaus ordour quhairbie it sould be ressa-* Calvin *uit is nane of our sacramentis, and in this poynt ve lib. 4. in special Ministeris of Scotland sayis that our mai- instit. cap. 14. sect. 20 ster Calvin hes sklentit, quha grantis it to be ane treu sacrament.*

49 Quhair it is vryttin that the halie spirit hes *Act. 20.* apoyntit bischopis to gyde ad reul the kirk of Christ. *Ve affirme the cōtrare, becaus in ane reformat Kirk sic, as ouris, thair sould be na bischoppis ad ve Ministeris ar equal to ony of the Bischopis, or rather superioris, sua that ve may excommunicat thame quheve please.*

50 Quhair it is vryttin, that Christ hes left *Ephes. 4.* doctoris and pastoris to his kirk to the end of the varld. *Ve affirme the contrair, and sayis, that, at the lest, thir tuel hundreth Zeiris bygane, thair hes neuer bene ane treu doctore nor pastore in the kirk, quha hes bene Knauin to the varld, bot that thay haue bene al Papistis as Augustine Hie-*

rom, Basil, and vtheris.

2. Pet. 3. 51 Quhair it is vryttin, that S. Paul hes vryttin monie thingis difficil to be vnderstand. *Ve affirme that he hes writtin na thing difficil to be vnderstād, and that souteris, tailȝcouris, ād skynnaris may vnderstand him weil aneuch.*

Rom. 13. 52 Quhair it is vryttin, That euerie man sould be subiect to his magistrat. *Ve especiallie Ministeris of Scotland affirme the contrare, that he sould nocht be subiect to his magistrat, ād thairfoir ve gaue cōsāl to impresone the Quenis maiestie of Scotland in Lochleuin, and to tak armore aganis hir Maiesteis mother, quhilk ve defend to be agreabil to our Euangel, and professiōe.*

Breiflie gif I sould mak reherfal of al the notabil sentēcis of the halie scripture quhilk the Protestaons interpretis in this maner be manifest contradiōionis, I sall find na thing in thair mouthis quhen halie scripture is proponit to thame, Bot that the contrare thairof is trew, and that all thair doctrine is groudit vpon *Απὸ μὲν*, And thay deprehēdit to be the sonis of the Antichrist, quhilk be S. Paul is callit ane aduersar, becaus his hail studie and trauel consistis nocht in afferming bot denying, nocht in illustratione of hid treuth, bot impugnatiōe of the manifest veritie, nocht in buylding, bot destroying, nocht in cōmending the godlie antecessoris, and followung thair futstoppis, bot in proud contempt, and reiectiōe of thair doctrine, sentencis, and maner of leuing: Sua that to this head *Αγρὸ μὲν*

2. Thes 2.

in lyk maner pertenis al thair ansueris, quhen
 soeuer thay fall in disputatione: For gif ane
 testimonie of the expres vrittin vord in the
 neu or auld testament be brocht aganis tha-
 me, thay thraw it efter thair auin phantasie,
 or ellis denyis it alluterlie. Gif the vniuersall
 consent of the doctoris be allegit, thay ansuer
 that the doctoris var bot men, as gif thay var
 goddis or angellis: Gif ane traditione of the
 Apostlis be brocht aganis thame, thay deny
 that ve aucht to beleue onie thing, as perte-
 ning to saluatione quhilk is nocht expreslie
 vrittin in the neu and auld testament.

OF THE DEV OBEDIENCE

quhilk treu Christian men aucht to the
 hie preist and Christis vicar vpon
 the face of the earth.

C H A P. XXX.

M.

THair be ma propirteis of the Antichrist quhilk
 aggreis to the Pape of Rome nor onie uther, for
 he vil that men fal doune befoir him, and kis his feit
 as gif he var god quhil as Petir refusit sik honore: for
 quhen Cornelius as ve reid in the Actis of the A-
 postlis fel doune at his feit, Petir raised him vp be *Act. 01.*
 the hand saying: I am ane man als veil as Ze ar: Ma-
 iratour he settis him self furth for god, quhil as he
 vil bind mennis consciencis be his laus and constitu-
 tionis aganis the libertie of the Euangel quhilk ve
 haue cleirly reueled to the varld.

B. Sence it is maist treu quhilk the poet sayis,

OF DEV OBEDIENCE TO THE PAPE

(qui tacet consentire videtur) he quha keipis
his peax appeiris to confess that quhilk is
spokin: I persaue that conuict be zour
auin consciēce ze confess my formar demō-
stratione necessar, sua that Mahometis and
Martin Lauter ar the tua beistis, quhair of
mention is maid in the reuelatione of Sanct
Apoc. 13. Iohne to compose ane bodie of the Anti-
christ: As to the obiectionis quhilk ze bring
aganis the Paip, thay ar verie friuol: And first
ze appeir to misknau quhairin consistis ho-
nor, and the differencis thair of: For it dois
consist in humiliatione of the mynd accor-
ding to the knaulege of the præminence of
him aboue vs, to quhom it is exhibit: Sua as
to the vtuart actione and cerimonie, it may be
ane quhilk is exhibit to God, and his creatu-
ris quhilk he hes apoyntit to haue præminē-
ce aboue vs: as ve fal done on kneis, ve dis-
couer our headis, ve bek befoir god, and onie
vardlie prince. Quhairfoir sence that outuart
cerimonie hes bene vsit sa monie zeiris in
Rome for declaratiōe of the reuerence qu-
hilk al Christianis aucht to the Paip or heich
preist infasar as he is Christis vicar and legat
on earth: Ze may put zour mynd to rest albe-
it the Italianis and auld Romanis learne not
the Cerimoneis of courtasie at zou, quha ar
ennimeis to al ciuilitie: And gif Christ hono-
rit his Apostlis and S Petir sua that he veschir
S. Iohn. 13. thair feit, quhy reprove ze thame quha kissis
the feit of him, quhom thay knau to be placed
be god

be God in the Chyre of Petir? Zea the Gētiles instructed be the lau of nature onlie, gaue sik reuerence to thair heich preist, as is manifest of Plutarch descryuād the maneris of the ancient Romanis, quhilk is sufficient to cōdem zour inciuiltie quha refusis to do the lyk reuerence to the treu vicar ane lieutennent of Christ vpone the face of the earth, as al obedient Christianis hes done sen the dayis of S. Petir vnto this present: For the quhilk caus the Ethnik Emperoris as Diocletianus be æmulatione of the rite and cerimonie quhilk thay persaued amangis the Christianis in honoring of thair heich preist, var mouit to promulgat ane lau that al mēn aknauleging the Emperoris authoritie, for declaration of the obediēce and honor deu vnto him, sould kiss his feit. As to the place of scripture quhilk ze alledge, Dar ze reprove the godlie man Cornelius that he did cast him self at S. Petiris feit? Or gif ze dar not reprove him, as ze dar not, quhy reprove ze vs becaus ve do the lyk to the treu successoris of Petir? Sanct Petir ansuered indeid that he vas ane man, and commandit Cornelius to ryse vp, geuand vtheris ane exemple of humilitie, and lattand Cornelius also vnderstand that the disciplis of Christ as concerning thair auin priuat personis, desyris na sik honc to be exhibit vnto thame, bot that quhat so meuer honor be geuin vnto thame, it redoūd vnto Christ: And zit Cornelius did bot his deuitie, As quhen ane nobil man

T

OF DEV OBEDIENCE TO THE PAIR.

Rom. 13.

Heb. 13.

1. Cor 7.

fittis doune on his kneis befor the kīg albeit the king say that he is ane man lyk him, and caus him ryse and speik to him, zit he dois bot his deuitie in doing sik honor and reuerence to the king. As to the secund pairt of zour objectione gif S. Paul gaue cōmand to the Christianis to obey the lauis of infidel prīcis maid for ciuil gouernement not onlie for feir, bot for conscience befor God: Hou mekil mair aucht we as obedient sonis to obey the constitutionis of our spiritual fatheris and pastoris maid for our veil, according to the command of S. Paul, [Obedite præpositis vestris & subiacete eis, ipsi enim peruigilāt quasi rationem reddituti pro animabus vestris:].i. Obey zour reularis and pastoris, and submit zour selfis vnto thame, for thay vatch for zou, and ar to gif compt for zour saulis? And S. Paul teachis maist plālie that Christianis aucht not ōlie to obey the lauis quhilk the pastoris settis furth in the name of Christ as propirlye callit the lau of God, bot thay constitutionis in lyk manner quhilk thay propone for the profite of the commonweil, As quhen he vsis sik ane forme of speiking (Præcipio ego non dominus) it is not the Lord quha geuis this cōmād, bot I gif this command. And gif men in hairt and conscience ar not obleist to the obseruatione of the Ecclesiastical lauis and constitutionis, quhat is the caus that ze constrain the People to obey the inuentionis of zour headles assembleis, and compellis thame incaice

thay disobey, to stand bairfuttit in sekclayth
 sa monie sondayis in tyme of zour preachin-
 gis? The Anabaptistis quhais doctrine is na
 thing ellis, bot sum conclusiōis necessarlie
 inferrit of zour groundis, becaus obediēce to
 the lauis of Princis is cōtrar to the libertie of
 this neu Euāgel quhilk be the Protestaons is
 reuelit to the varld, collectis that in the tem-
 poral estait thair sould be na kingis, sence al
 christianis ar equal: And ze Ministeris in Scot-
 land ryd als neir thame as ze may, As is mani-
 fest of the blast of the trūpet, vryttin be Iohān
 kmnox zour first prophet, quhair he laboris
 to proue that vemen may haue na lauchful
 authoritie to beir gouernement in onie com-
 monweil, quhairof it follouis necessarlie that
 the king of Scotland king Iames the Saxt can
 haue na titil to the croune: sen he can haue na
 richt to it bot onlie be the Quenis Maiestie
 his Mother: This is lykuyse maist euidēt of
 Maister George Buchananis buk (Of the richt
 of the kingdome of Scotlād) That the people
 sould chuse him to be king quhō thay think
 maist vyse and abil to tak on him the gouer-
 nemēt of the cūtre: Quhairbie, gif onie man
 sal enter in deu consideration of the mater, he
 vil esilie vnderstand that al thir thingis var
 done to fulfil the pomeis of schir Iohann
 kmnox to the Erl of Murray, quhom he de-
 ceauit in S. Paulis kirk in Londone, bringand
 him in consair, that God had chosin him ex-
 traordinarlie as ane Iosias to be king of Scot-

OF DEV OBEDIENCE TO THE PAIP
land, to ruit out Idolatrie, and to plant the
licht of his neu Enangel, quhair thay conue-
nit in this maner, That the Prior of Sanct An-
drois Erl of Murray sould mentene the neu
Elias aganis the Preistis of Baal, (for sua blas-
phemousslie he namit the preistis of Christ Ie-
sus) And the neu Elias, sould fortifie the neu
Iosias, be procuring the fauor of the people
aganis Iezabel, blaspheming maist impudent-
lie the Quenis M. To this end tēdit al his rail-
ling and zouris aganis the Queuis g. euer cal-
ling hir Iezabel, mening heirby that ze vald
haue hir and hir seid ruited out: quhil as be
the contrare ze styllit the Erl of Murray, the
gude Iosias quha vald caus the rasch bufs keip
the kou: And to persuaide the people that he
micht be reable air to his father, ze preachit
euer vnto his death that pomeiss of mariage
vas lauchful mariage, supponand that his fa-
ther promised to marie his mother, for na
vther propose, bot that thair sould be na hin-
derance to the promotion of him vnto the
kingdome: And estir that be zour moyen he
had bene chosinking, ze vald haue thocht that
ze had als sufficiēt pouar to depoise him aga-
ne, as ze had to promoue him: sua that al zour
doctrine tendis to that end, that ze acknaule-
ge na suprem Magistrat nather spiritual, nor
temporal, bot that ze onlie haue pouar to cō-
mand euerie man in the cuntrey, of quhat sū-
euer degrie or estait he be.

CHAP. XXXI. 157
OF THE TRADITIONIS VNI-
uersalie refaued be the kirk Catholik.

CHAP. XXXI.

Minister.

TO quhat propos seruis the obseruation of the
lawis, traditionis, and ceremoneis institute be the
Paip, sence al thingis ar expresse vryttin in the neu
and auld testament, quhilk ve sould beleue as perte-
ning to saluation?

B. I vil be the grace of God proue maist eui-
dentlie that al thingis ar nocht expresse vryt-
tin in the neu and auld testament quhilk ane
Christian man sould beleue als ferme, as the
Euangel: sua that zevil be constrainit to grant
that monie thīgis aucht to be beleuit, quhilk
ar nocht expresse vryttin in the Canonik bu-
kis of the scripture: As Sanct Paul him self *S. Paul.*
teachis vryttād to the Thessalonianis, 1. Stād, ¹
and keip al thingis quhilk ze haue learned *2. Thess. 2.*
ather be vord or vryt: And in the actis of the
Apostlis, By al the disputationis of Sanct Paul,
and the rest of the Apostlis, quhilk ar nocht
expresse vryttin. *Act. 16.* 2. Ve reid that the Apostlis
quhen thay passed through al citeis teachand,
Thay gaif to thame quha var conuertit to the
fayth, the Decreis, ād Ordinācis of the Apost-
lis, and Preistis of the kirk, to be obseruit be
thame. 3. Ve man beleue that infantis sould
be baptized, quhilk is nocht expresse vryttin. ³

T iij

OF THE TRADITIONIS OF THE KIRK.

- 4 4. Ve man beleue that thir bukes of the neu,
and auld testament quhilk ar canonik, hes au-
thentik authoritie, and ar altogidder vithout
errore, dytit be the halie Ghaist speikand in
the Apostlis, and vther halie men the vrytta-
ris thair of. 5. That the tuelf Artiklis of the
beleif var dytit be the halie Ghaist spekand
in the Apostlis. 6. Ve reid in the Euangel of S.
Matt. 26. Mattheu that Christ and his disciples, eftir his
latter supper sang ane Hymn, quhilk being
proponit to vs, ve aucht to beleif, albeit it be
nocht vryttin in the neu or auld testament.
- 7 7. Ve aucht not onlie to beleue the exprefs
vordis of the text, bot also the mening of the
spirit of god quha dytit the same: as for exéple,
quhatsumeuer Sanct Luk being requyrit, vald
haue spokin be instinction of the halie spirit,
for vnderstanding of thir vordis (This is my
bodie) aucht to be beleuit be ane Christian,
quha peraduéture vald haue vryttin ane trac-
teis for the vnderstanding of thir vordis, and
the hid mystereis cōtenit in thame, mair pro-
lix nor his hail Euangel. 8. In the last chapter
of the Euangel of S. Mattheu Christ geuis
command to his disciples, to teache al natio-
nis tha thingis quhilk he had commandit tha-
me, and zit ve find nocht al thir thīgis expref-
lie vryttin. 9. It is mair nor manifest that nane
of the Apostlis, nor Euangelistis proposed to
comprehend al tha thingis, in thair vryttingis
quhilk sould be fermlie beleuit be Christia-
nis, bot as vryttis S. Augustine, and vther an-

cient doctoris to mak ane buke contening
 ane admonitione to thame, that befoir had
 beleuit concerning the mysterie of the incar-
 nation of Christ, of his lyf, and deathe: Thair-
 foir thair ar monie thingis concerning the
 iustificatiōe of man. 10. The number of the 10
 sacramentis, and thingis request to the ad-
 ministratiōe of euerie ane of thame. 11. The 11
 communione of sanctis, 12. Ordoure and dis- 12
 cipline of the kirk: 13. the obseruatione of the 13
 Soday and festual dayes, prefigurat be the Sa-
 baoth day, and vther halie dayes in the auld
 lau, vith monie vther siclyk headis that can
 nocht be schauin expresse in Euangelistis,
 and the Epistles: quhilk eftir var vryttin onlie
 be certane occasiōis, and nocht to compre-
 hend in thame al the mystereis of our fayth:
 And thairfoir the halie Ghaist is promised to *S. Ioan. 16*
 assist Christis kirk vnto the end of the varld,
 for the quhilk caus S. Augustine vryttād aga- *Augu. 1.*
 nis Cresconius grāmaticus, sayis that the scri- *cōt. Cresc.*
 pture in ane certane maner geuis vs ane reso- *cap. 33.*
 lutiōe of al quæstionis, becaus in tha thingis
 quhilk it contenis nocht expresse, it geuis vs
 command to pas to the kirk, quhilk vil gif
 vs ful resolutione of al: 14. Siclyk al antee- 14
 dentis necessar, al consequentis, and conclu-
 sionis necessarlie collectit, vith vther circum-
 stancis, ar of als gret vecht, as thay thingis qu-
 hilk ar expresse mentionat. 15. And albeit the 15
 buke vryttin var perished, the kirk vald
 nocht decay, lyk as Christis kirk vas plan-

OF THE TRADITIONIS OF THE KIRK
tit amang the gentiles befoir the vrytting
of onie of the Euangelis , and Epistles :

16 16 Quhair as ve beleue the halie Catholik
kirk, ve ar bund to beleue fermlic all tha thin-
gis, quhilk the halie Catholik kirk reffauis
17 to be treu, and expedient for insttuctione. 17

Iohne. 16. In the Euangel of S. Iohne, Christ sayis vnto
his discipillis: Mairatour I haue monie thin-
gis to tell zou, quhilk ze may nocht beir at
this tyme, bot quhen the spirit of treuth sal
cum, hevil teache zou al veritie: Of the quhilk
testimonie it is manifest that monie thingis
nocht vryttin expresse, ar referrit to the se-
creit suggestione of the halie spirit quhen ty-

18 me sal require. 18 Quha is sua far by resson
as to affirme that al the preachingis, adhorta-
tionis, admonitionis, disputationis, and for-
mes of prayeris of the Apostlis ar expresse
vryttin? quhilk gif thay var offerit vnto vs, or
reuelit be the halie spirit to the successoris of
the Apostlis, and be thame proponit to vs, ve
aucht fermlic to beleue. S. Paul in the thrid

Ephesi. 3. of the epistle to the Ephesianis vryttis. 19

19 [ze haue hard of the dispensatione of the
grace of God, quhilk vas geuin to me for
zour caus, becaus be ane reuelatione he maid
the mysterie knauin to me (as I vrait in feu
vordis befoir, of the quhilk, quhen ze reid
thame, ze may vndirstand my knaulege in
the mysterie of Christ) quhilk in vther aiges
vas nocht knauin to the sonis of men,] this
Epistle is nocht extant, and zit ve sould nocht

doubt bot the halie spirit vorking in the har-
 ris of Pastoris, succedand vnto S. Paul reue-
 lis the same thingis in lyk maner. 20 And in ²⁰
 the Epistle to the Hebreuis quhair he vryttis ^{Heb. 6.}
 eftir this maner [Quhairfoir leuing the doctri-
 ne appertenand to thame quha ar zit rude in
 the knauledge of Christ, lat vs pas to perfe-
 ctione, not laying agane the groud of repen-
 tance from dead vorkis, and of fayth in god,
 of the doctrine of baptisme, and the i. resur-
 rectione of handis and ryling of the dead, and
 eternal Iudgement :) Of the quhilk vordis it
 is manifest that thay had bene instructed be-
 foir of thir commone places, and zit ve find
 na large explicatione thairof expreslie vrittin:
 S. Paul makis mentione of 21. Excommunica- ²¹
 tione, of the quhilk thair is na tracteis con-
 taining the forme thairof in the scripture: Ve
 reid i the scripture of nyne ordoris of Angelis,
 to vit 1. Angeli 2. Archangeli. 3. Virtutes 4. Prin-
 cipatus, 5. Potestates, 6. Dominationes, 7. ^{1. 1 Heb.}
 Throni, 8. Cherubin, 9. Seraphin, of the quhilk ^{2. Iude ep.}
 vechaif na cleir declaration, quhilk nochtuith- ^{3. Ephe. 1.}
 standing gif it be offerit to vs, ve aucht ferm- ^{4. Ephe. 1.}
 lie to beleue: 22. And for confirmatione of ^{5. Eph. 1.}
 this, I micht produce zout the testimonie of ^{6. Eph. 1.}
 the hail ancient fatheris quha in onie aige hes ^{7. Colof. 1.}
 florished in the kirk of God, As Irene, in ^{8. Psal. 17.}
 the thrid buk aganis the valentinianis, and ^{9. Esa. 6.}
 thrid chapture: of Tertullian in his buke de <sup>Irene. cō-
tra Valent.</sup>
 corona militis, of Augustine in his Epistlis to <sup>Tertu. de
corona mi-
litis.</sup>
 Ianuarius: of Basile in his buke de spiritu <sup>Aug. epist.
180.</sup>
 Basilins de <sup>Basilins de
spiritu Sāc.
ca. 37.</sup>

*Hierom.
contra Lu-
cife.*

**
Sindriehe-
addis of
doctrine
quhilk the
protestaons
beleueis vi-
thout the
varrād of
the expres
vryttin
vord.*

OF THE TRADITIONIS OF THE KIRK
sancto, chap. 37: of S. Ierom in his buke aga-
nis the Luciferianis, and vtheris: Quhairfoir it
is manifest that al thingis ar nocht expreslie
vryttin in the neu, and auld testament, quhilk
ane gud and obedient Christian man aucht
to beleue als ferme as the text of the scri-
pture: And to cum to zour particular doctri-
ne, * 1 Ze beleue, that al man sould persua-
de him self assuritlie that he is predestinat to
lyf eternal quhilk is nocht expreslie vryttin
in the neu, or auld testament: 2 Ze beleue that
the sacramentis ar onlie seallis of the mercie
of God, and geuis na grace, quhilk is nocht
expreslie vryttin: 3 Ze beleue, that the infantis
of infidellis aucht nocht to be baptised, qu-
hilk is nocht expreslie vryttin, 4 ze beleue
that quha soeuer is baptizet, quhatsumeuer
4 synnis he haue committed, calling to me-
morie that he is baptized, thairbie obtenis re-
missiōe of thame al, quhilk is nocht expres-
lie vryttin: 5 Ze beleue that it is lesūm to ane
man to put auay his vyf ād marie another, qu-
hilk is nocht expreslie vryttin, 6 ze beleue that
it is lesūm to Mōkis to marie Nunnis, quhilk
7 is nocht expreslie vryttin. 7 Ze beleue, that
quha soeuer persuaadis him self, that his synnis
ar forgiuen, thay ar forgiuen to him, quhilk is
8 nocht expreslie vryttin: 8 Ze beleue, that in
the in suppar, ve ar treulie lifted vp to heauin,
and that ve ressaue Christ al, bot nocht all
that quhilk he is, according to zour Maister
Caluinis doctrine, quhilk is nocht expreslie

vryttin: 9 Ze beleue that zour kirk hes bene 9
thir monie hundreth zeiris inuisibil, quhilk
is nocht expresselie vryttin: 10 Ze beleue that 10
ze ar extraordinar Prophetis send to reforme
the kirk, quhilk is nocht expresselie vryttin: 11 11
Ze beleue vith zour maister Caluine, that
God hes created men to condem thame eter-
nalie, quhilk is nocht expresselie vryttin: 12 Ze 12
beleue, that god nocht onlie permittis syn,
bot mouis men to syn, and is the caus thair-
of, quhilk is nocht expresselie vryttin: 13 13
Ze beleue that Christ thoillit The paines
of ane condemnit man in his saul, quhilk
ir nocht expresselie vryttin. 14. Ze beleue 14
that na sin is imputed to zou, hou horribill
crymes that euer ze commit, quhilk is not
expresselie vryttin: 15 ze beleue that thair be 15
bot tua sacramentis onlie, cōtrare the vniuer-
sal kirk sen the dayes of the Apostlis, quhilk
is nocht expresselie vryttin. 16. Ze beleue Calui- 16
nis lang institutionis, and resauis the lea-
singis of his catechisme teaching thame pu-
blictie on sondayis eftir none as gif thay
var the oracles of the halie Ghaist, quhilk ar
nocht vryttin in the Bybil. 17. Ze beleue 17
nocht that Christ descendit into hel in verie
deid, bot that thay vordis signifieis onlie the
anguish of death quhilk he sufferit in spirit
quhen he cryit (my god, my god quhy hes
thou left me?) quhilk is nocht expresselie vryt-
tin. 18. Ze beleue that ze sould nocht fast on 18
frydayis eftir the custume of the kirk, bot

OF THE TRADITIONIS OF THE KIRK
 vpon sondayis in contempt of the kirk, for
 the quhilk ze haue na varrand in the expess
 18 vryttin vord. 18. Ze beleue al zour preachin-
 gis, and prayeris quhairin aganis al cheritie ze
 craif the confusion of Nichtbouris, quhilk ar
 not expresse vryttin. Ze beleue al the formes
 19 of baptizing, 19 Marcing, 20. of Making re-
 20 pentance in sekclayth, 21. of Apoynting Pa-
 21 stores, 22. of Administratiō of the lordis sup-
 22 par, as ze cal it, 23 of Excommunication and
 23 eiection of men out of zour kirk, and socie-
 tie quha var neuer in it: Thir and monie
 vther headdis alsueil of doctrine as actis
 of zour general assembleis (quhilk ze suffer
 not to cum to licht, incaice zour vanitie
 belachin at be the hail varld) ze vil neuer be
 abil to schau in the scripture, and zit ze
 imbrace thame maist obstinatlie as gif thay
 var the vord of God, sua ze condemn zour
 auin selfis be reiecting the traditionis of
 the kirk, and saying that ze beleue na thing
 bot that quhik is expresse vryttia.

*M. I think the vnuorthie to quhō I sould mak an-
 suere, quha ar not eschamit to defend that rabil of
 traditionis quhilk the Papistis vsis, sen God him self
 hes spokin, that quhilk I command the, do it onlie, na-
 ther eik onie thig, nather diminise from the same: ad
 in the reuelatione of S. Iohne, gif onie man eik or pare
 from thir vordis, God sal bring on him al the plagis
 quhilk ar vryttin in this buke. And thay vors-
 hipe me in vane teachād the doctrines of men: Be thir*

Deut. 12.

Apoc. 22.

Math. 15.

*places and findrie vtheris lyk vnto thir I find that
Zour traditionis ar reiected as the inuentionis of
men.*

B. Thir ar zour gret gunnis quhairbie ze vse
to attonishe the simpil and ignorant peopil,
quhilk being considerit a far af,appeiris to
haue gret strenth, bot being neirar examinat
ar fund vithout onie force at all. And to cum
to the first place of scripture allegit be zou, I
knau that zour Maister Caluine vndirstan-
dis it of the lau of Moyfes, and that na thing
sould be eikit nor parit from it, quhilk expo-
sitione gif ze imbrace, ze man reiect al vther
thing by the lau of Moyfes, quhilk efteruart
hes bene vryttin, as the Prophetis and vthir
halie bukes, euin as did the Samaritanis quha
mouit be the sam argument ressaued onlie the
fyue bukes of Moyfes, and reiected al the rest
of the scripture: ze man reiect the neu testa-
ment, and quhatsumeuer hes bene vryttin
be the Euangelistis, and Apostlis, in the quhilk
monie thingis ar bayth eikit to the lau of
Moyfes, and parit from it, althocht Caluine
vald dissemble the mater, as gif nathing var
in the neu testament quhilk is nocht in the
auld. For quhatsumeuer tergiuerfatione he
find, he vil be constrainit to grant that monie
thingis ar commandit in the neu testament
quhilk var nocht commandit in the auld, and
monie thingis forbiddin in it, quhilkis in the
auld testament var commandit, or ellis Iohān
Caluine and al zour faythful brethrene sould

OF THE TRADITIONIS OF THE KIRK

be circumcidit as var the Ieuis according to the lau of Moyfes. This expositione thairfoir being reiectet as maist vane and repugnant to goddis vord, The mening of this place of scripture is, that nathing aucht to be eikit or parit from the vord of god, quhairin al Catholiques aggreis vith zou, and this is nauyse repugnant to the traditionis : becaus the quæstione is nocht betuix zou and thame quhidder gif onie thing sould be eikit to the vord of god or parit from it : bot quhidder gif tha thing is onlie apertenis to goddis vord quhilk ar vryttin? Sua gif ze vald haue said onie thing to the purpose, ze sould haue schauin sum plaine testimonie of the scripture, that thair is nathing apertenād to goddis vord, bot that onlie quhilk is vryttin, quhilk nather haue ze done, nor can be abil to do: Zea the scripture teachis
 „ vs the plaine contrare, Stand and keip the tra-
 „ ditionis quhilk ze haue ressaued ather be vord
 or vryt , be the quhilk vordis S. Paul lattis vs
 to vnderstand that the Thessalonianis and al
 vtheris quha soeuer standis in the treu religiōe
 aucht to keip the traditionis of the kirk,
 albeit thay be nocht vryttin, and thay quha
 reiectis the foirsaid traditionis standis nocht
 in the veritie bot ar fallin from it : Hou than
 can ze excuse zour self, bot ze haue fallin al
 from the veritie sen ze vil obserue na traditio-
 ne? The secund place of Scripture in the reue-
 latione of S. Iohne aucht to be vnderstand in
 lyk maner that na thing aucht to be eikit or

S. Paul.

2. Thess. 2.

parit from his Prophecie, and nocht that na
 thing aucht to be beleued or ressaued for the
 word of God, bot that quhilk is in this pro-
 phecie, vtheruise ve vilbe constrainit to re-
 icte al the rest of the neu testament, sua al men
 may esilie vnderstand hou far aganis the me-
 ning of the spirit of God, ze vse sic places of
 scripture in zour sermonis for to dissaue the
 simpil peopil. Nou to cum to the thrid
 place quhair Christ obiected to the Pharisea-
 nis, thay vorship me in vane teachand the tra-
 ditionis of men: ze peruert it in lyk maner, sen
 it is maist manifest of text, that tha ar callit
 the traditionis of men quhilk ar repugnant
 to goddis vord, as quhair God commandit to
 honore the parētis, the Phariseanis did com-
 mand the plane contrare, to neglect thair pa-
 rentis and mak offeringis vnto God of tha
 thingis quhairuith thay sould haue suppleed
 thair parentis indigence, quhairin thay con-
 trauenit expresse Goddis commandiment.
 Bot the Ieuis had sum treu traditionis aman-
 gis thame vithout the quhilk thay could not
 attene to the perfyte intelligence of the scri-
 pture, in the quhilkis Moyse did instruct the
 seuintie eldaris quhom he did apoynt to go-
 uerne the peopil quhairof ze may reid Hila-
 rius gif ze pleis vryttand vpon the secund *Hilar. in*
 Psalme, and vther ancient vryttaris bayth *Psal. 2.*
 befoir Christ and eftir him. And this tra-
 ditione vas na lytil caus that the seuintie
 interpretoris quhilk vas send to Prolome

OF THE TRADITIONIS OF THE KIRK
the king of Egypt to translate the Bybil out
of the Hebreu in Greik, did sua perfytlie ag-
grie in al poyntis, that albeir thay var separat
ane from another, zit as monie vryttis, thair
vas nocht samekil as ane vord in difference
amangis thame, quhairin thay had ane special
assistance of the halie spirit, being helpit be
the traditione quhilk from hand to hand thay
had ressaues from Moyfes. And the cause of
sa monie sectis amang the Ieuis as var the Sad-
duceanis, Phariseanis, Essianis, Hemerobapti-
stis, and vtheris, vas, becaus thay interpreit
nocht the scripture according to the tradition
of the eldaris, bot according to thair auin
Matt. 23. phanthasie. Thairfoir Christ gaue command to
obey thame quha teached in the Chyre of
Moyfes, vnderstanding be the Chyre of Moy-
fes, the pouar of teaching according to the
maist certane reul and traditiōe that vas geuin
be Moyfes, quhilk quhen thay folloued, thay
teached maist sound and healthsum doctrine,
euin as nou amangis the Christianis, thay qu-
ha interpreit the scripturis according to the
traditione geuin be the Apostlis, and euer ob-
seruit in the kirk, thay teache maist healthsum
and soleid doctrine, and thay that follouis
nocht the said traditione, bot thair auin phā-
tasie as ze do: thay teache erroneous and per-
uerfed doctrine, and hes neuer constancie nor
stabilitie in onie thing, bot fallis ordinarlie
out of ane condemnit and pernicious erre, in
ane vthir mair dangerous: And thairfoir
the

The ancient fatheris be this reul vsed euer to conuict hæretikes, As did Irenæus the Valentinianis, Tertul.the Marcionitis, Sanct Basil the Eunomianis, S. Hierom the Luciferianis, and S. Augustine the Donatistis, becaus that thay ressaue onlie the vordis of the scripture, and vald nocht ressaue the interpretatiōe of thame according to the traditione of the kirk. The quhilk traditione S. Paul callis the Reul of fayth, saying latvs nocht depairt from the Reul of fayth, that ve may al say ane thing. *S. Paul: Philip. 3.* And to the Cor. For ane final resolutione of ane controuersie, he proponis as ane maist certane and infallibil vay of decisiōe, the manner and Custume of the kirk. And sua quhafoeuer follouis this Reul, that is the traditione of the kirk in the interpretatiōe of the scripture, he can nocht in onie vyse vauer from the richt intelligence, and mening thair of. *1. Cor. XI.* For the quhilk caus sayis Tertulliane that S. Paul passed vp to Hierusalem to the rest of the Apostlis, to the end that he micht aggrie vith thame in this Reul of fayth: And the caus that ze, and al thay quha professis neu doctrine thir dayes, ar fallin in sa monie erroris, and sua discrepant ane from another, is, becaus ze haue nocht follouit this reul in the reiding of the scripturis, and vnderstanding of thame, bot zour auin phantasie, and inuentionis of zour auin braine.

OF THE OBSERVATIONE
of the festual and halie dayis.

C H A P. XXXII.

Minister.

Bot the mater vil appeir mair euident gif ve
sal enter in particular consideratione of the tra-
ditionis of the Papistical kirk, for thairin supersti-
tiouslie ar obseruit ane greit number of halie dayis
aganis the command of God, Remember that thou
Exod. 20. Keip halie the sabaoth day, Sax dayis sal thou labour,
sua that gif ve labour not on euerie day of the oulk,
except the sonday, ve brek this commandiment: And
S. Paul vryttis aganis the obseruatione of the halie
Gal. 4. dayis maist planelie: [I feir leist I haue bestowit my
trauel on You in vain, for Ze obserue dayis and Zeiris,
And siclyk I micht proue vtheris Your traditionis
to be plane repugnant to Goddis word and comman-
dimentis, as the Making and vorshipping of Imagis,
the Innuocation of Sanctis, the Honoring of deid menis
banes, the Ganging in pilgramagis and monie vtheris
quhairof Ze sould be eschamit.

B. The treu mening of the commād of God
quhilk ze thrau for establishing of zour hæ-
resie, is that thay sould not labour vpon the
sevint day: As to the sax vthir dayis it is per-
mitted to thame to labour gif thay pleise, bot
it is not commandit that thay labore, as ze
falslie allege aganis the plane vordis of the
scripture, cōsidering the Ieuis had monie fes-

tual dayis by the Sabaoth, As the feistis of the *Leuit. 23.*
 Pasouer, of the First fruitis, of the Tabernaclis *Deut. 16.*
 and sindrie vtheris, quhilk var lang to reherse,
 zea sum feastis thay obseruit hail aucht dayis
 through out, and zit notwithstāding brak not
 Christis commandiment concerning the kei-
 ping of the Sabaoth day: quhair of it is maist
 euident, that ze vrait the scripture to ane sini-
 strous mening: for gif the Ieuis keipit the feast
 of the Pasouer vith ane gret solennitie in re-
 membrance of the temporal benefeit, quhilk
 thay resaued, to vit deliuerance from the bo-
 delie seruice and bondage of Pharaο, hou me-
 kil mair sould ve obserue Pasche day in me-
 morie of the deliuerance of mankynd from
 hel, be the resurrectione of our saluour Christ
 Iesus: sen as testifeis Sanct Paul tha thingis
 quhilk var proponit to the Ieuis in ane obscu- *1. Cor. 10.*
 re schaddou and figure onlie, ar offerit to vs
 in treuth and veritie, [*Lex continebat vmbra* *Heb. 10.*
futurorum bonorum, non ipsā imaginē re-
rum: .i. The lau contenit the schaddouis of
 tha gude thingis that var to be reuelit, and not
 the propir image, and forme of the thingis
 thame selfis. As to the secund reasone quhilk
 ze vsit in zour obiectione, lyk as al the head-
 dis of zour doctrine quhairin ze disagrie from
 the Catholik kirk, calland it Papistical, ar auld
 condemnit hæreseis, sua in this poynt ze fol-
 lou the futstoppis of the Manichæanis, for as
 testifeis Sanct August. thay obiectit this place *Aug. epist.*
 of scripture aganis the Catholikes of that *119.*

OF THE HAEIE DAYES

aige, becaus thay keipit the halie dayes : to quhom, he ansuerit that Sanct Paul speakis not of the halie dayis dedicat be the hail kirk to Goddis seruice for memorie of his benefeittis, bot of the superstition of the Gentiles, quha beleuit that sum dayis of thair auin nature var vnhappie for ane coniunctione of noysum planetis or starres, and becaus this, or that planet vas in sik ane hous of the heauin, quhilk opinionis var maist vain and improfitabil. The Manichæanis obiectit lykuys that the Christianis estir the custume of the Gētiles obseruit [solstitia and Æquinoctia) becaus the Christianis keipit halie the Natiuitie of the lord, and Pasche day, of the quhilk the ane besel in the solstitial of vynter, and the vthir estir the æquinoctial of the spring tyme: To quhom Sanct Augustin ansuerit that the Christianis obseruit not thir seasonis mouit be the superstition of the Gentiles, bot be the command of Christis halie kirk, quha apoyntit thame halie for remembrance of the exceiding gret benefeitis quhilk redoūdit to the hail varld of Christis Natiuitie and Resurrectione. For defence of this louabil custume of the vniuersal kirk in keiping of the halie dayis S. Ignatius quha vas S. Iohne the Euangelistis discipil and ane halie martyr vryttis to the Christian people, that thay keip halie the festual dayis, and vther distinctionis of tymes, and meartis institute be the halie Apostlis and kirk Catholik, saying, (Festiuitates ne spernite, quagragesimam seruate, conti-

*Ignat. epi.
4. ad Phil.*

net enim exemplar conuersationis Domini-
cæ) that is to say. Lichtlie not the halie dayis,
keip the halie tyme of Lentern, becaus it
contenis ane exemplar of the conuersation
of the lord: And S. Cyprian in monie of his
epistlis commandis that the dayis vpon the *Cypr. epi.*
quhilkis the Martyris disceissit be diligentlie *69.*
obseruit, that thair dayis anniuersar or retur-
ning be zeirlie course may be dedicat to the
seruice of God, and thankisgeuing for thair
victorie: For the quhilk caus immediatlie eftir
the decess of the Apostlis, The kirk constitute
in Rome Notaris to collect and register the
Actis of the Martyris: S. Augustin also for de-
fence of the treuthvrittis aganis Adimātus the *Augu. cō-*
Manichæan in this maner. (Nam & nos quo- *tra Adi-*
que Dominicum diem, & Pascha celebramus, *mantum.*
& quaslibet alias dierum festiuitates, sed quia *cap. 16.*
intelligimus quò pertineant, non tempora
obseruamus, sed quæ illis significantur tempo-
ribus). i. for ve obserue also the Sonday, Pasche
day, and quhatsumeuer vthir halie dayis, bot
becaus ve vnderstād to quhat end the keeping
of thame vas institute, ve keip not sik tymes
simekil, as tha thīgis quhilk ar signifieit be sik
tymes. And in ane vther place (Popul^o Christia- *August.*
nus memorias Martyrum religiosa deuotione *lib. 20. cō-*
cōcelebrat ad excitandum imitationem, & vt *tra Fau-*
meritis eorum consocietur, atque orationi- *stum.*
bus adiuuetur:). i. The Christiane people ce-
lebratis the memorie of the Martyris vith
ane Godlie deuotion, to moue thame selfis to

OF THE HALIE DAYES

imitation and follouing of thair gud lyfis, and that thay may haue follouschip and participation of thair merites, and be helpit be thair prayeris : And this vniuersalie in al aiges hes bene keipit be al Christianis to this day : And is obseruit not ōlie be vs quha ar Catholikes, bot also be the Lauterianis in Germanie, be the Zuinglianis in Sueishland, and be zour nichtbouris in Inglád: sua that in this head ze disagrie from al Christiā people in the varld, mouit onlie be avarice as appearis, becaus ze think it hurtful to zour gayn ād profite gif ze abstene from laboure vpon onie day by the sonday, quhilk is also verie euil keipit amangis zou : And zit zour foirbearis quha obseruit al the halie dayis verie diligentlie, had als gret velth and abundance of al thingis, as ze haue : And euin as thay did imploy thame selfis vith gret liberalitie to the honoring and seruice of God, sua God did bestou his giftis the mair liberallie vpon thame: Bot ze think al tyme tint quhilk ze imploy in Goddis seruice, for the quhik caus God sēdis sik dearth, skairnes, and hungar amangis zou, quhairof yithout al doubt ze ar the cheif and principal caus be transgression of the halie dayis, quhilk calamitie gif the people reuenge not vpon zour selfis, thay vil reuenge it vpon zour bairnis gif ze leif onie behind zou: And gif thay send thame not to the Gailzeonis, at the lest thay vil send thame to Candie, to the effect sua nobilane cuntrey be not contaminat be

sik ane unhappie and adulterous generatione,
 quhilk peraduentur vil cum to pas sonear
 nor ze beleue, sua that Dene Iohne Durie vith
 his tua pistolatis, his lang gún and bricht mur-
 reon may be thair captane general, to the
 quhilk office he is mair meit nor to disput of
 the hid mystereis of the Christian fayth: (Ane
 fuil sumtymes may be ane prophet). As to the
 vthir headis of treu religione concerning the
 vse of Images, the Inuocation of Sanctis the
 Honoring of the reliques, and Ganging in
 Pilgramagis, I vil distingueis thame seueralie,
 and speak of euerie ane of thame apairt.

OF IMAGIS.

CHAP. XXXIII.

Protestaon.

Q What sayis thou than anent the vorshipping of
 Imagis, seing the command is geuin be *Exod. 20.*
 God him self, thou sal mak na grauin
 image?

B. Gif euerie command of God var tayne
 eftir the outuart schau of the vordis, ad noch
 in the treu mening, thair vald monie thingis
 appeir to be commandit vnfructfullie, as for *Math. 5.*
 exemple, Gif thy richt hand hinder the cut it
 of, and cast it in the fyre. Quhairfoir this com-
 mandiment concerning Imagis is noch to
 be sua vndirstadin, as gif God disalloued ima-

ges altogidder in his kirk, and the vse thair of
 bot that he forbiddis the Ieuis, quha var verie
 bent to sik idolatrie, as thay had sene amang
 the gentiles, to mak imagis beleuand thame
 to be verie leuand Goddis, or to represent
 God, as hauing the figure of onie thing ather
 in heuin or earth: And thairfoir Moyse, quhe
 he forbad to mak onie image, askit, in quhat
 liknes God had appeirit vnto thame? Declai-
 ring his mening to be that thay sould mak
 na image, for the representatione of God, as
 gif God had the figure of onie thing, quhilk
 had appeirit vnto thame.

*P. Bot God alluterlie forbiddis to haue onie images
 in his kirk, for he, quha is ane incomprehensibil spi-
 rit, may nocht be represented in ane material image.*

*B. Zour assertiōe is manifest fals: becaus gif
 God had alluterlie forbiddin images, he had
 cōmādit Moyse to breke this cōmādimēt, qu-
 ha be his directiōe maid in the kirk of the*

Exod. 25.

Num. 21.

3. Reg. 6.

Ieuis, the imagis of tua Cherubinis, quha ar
 Angellis in heuin: quha maid also the brasin
 serpent in the vildernes: Salomon lykuyse
 maid the images of tuel oxin, berand the brai-
 sin sea, quhilk be thingis in the earth: ze can
 nocht say, that God hes bene repugnant to
 him self, or that he hes commandit tua con-
 trare thingis: And thairfoir necessarlie ze man
 confes that in the first command he did no-
 cht forbid al erecting of images in his kirk,
 bot onlie the erecting of onie image, quhilk
 sould represent god in onie figure sik as ve per-

saue in thingis in heauin or earth: I ausuere to
 zou thairfoir, with the ancient vrytar Tertul-
 lian aganis the Marcionitis quha denyand the
 haill auld testament, amangis vther ressonis
 proposed this, That the God of the auld testa-
 ment vas repugnant to him self, forbiddand
 Moyſes to mak onie image, and eſtir com-
 mandand to mak the braisin ſerpent, and the
 Cherubinis: He anſueris to thame that thay
 vnderſtand nocht the command, becaus thay
 conſidder nocht the end quhairfoir god for-
 bad to mak onie image, quhilk vas that he
 onlie ſould be vorſhippit as God, and that na
 image ſould be maid to the quhilk his honore
 ſould be geuin, for the quhilk ēd he cōmandit
 neuer onie image to be maid, bot onlie for ſū
 certane ſigne, or representatione, as the braisin
 ſerpent vas commandit to be maid: And he
 addis thairto, that gif it vas leſum to the Ieuis
 to mak the braisin ſerpent for the ſignifica-
 tion of Chriſt, hou mekil mair is it leſum to
 mak the image of Chriſt? Zea Petrus martyr
 ane man of zour auin ſect confeſſis, that it is
 leſum to mak the images of Chriſt, the Virgi-
 ne Marie, and vther Sanctis for ane halie re-
 presentatione of thame: And amāgis the Lau-
 terianis zour brethrene, as ze cal thame, ze
 knau in quhat honore is the image of the
 Crucifix: And gif ze vil conſidder the reſſo-
 ne quhairfore god forbade Moyſes to mak
 Imagis, it vas becaus thair could na image be
 lyk vnto god: bot ſen the ſecund perſone of

*Tertul. lib
 2. contra
 Marcio.*

*Petrus
 Martyr in
 c. 8. iudiciū.*

OF IMAGIS

*Tertul. lib
2. cont.
Marcio.*

Math. 22

diuinitie hes tane fleshe lyk vnto ouris, and is becummit man, ve may mak ane image lyk vnto his humane nature: And thairfoir the caus for the quhilk God forbad Moyfes to mak onie image, hes nocht place aganis vs, quhen ve mak the image of Christ, or of his Sanctis, as lang afoir the learnit vrytar Tertullian did teache. And I vald demād zou, gif it be aganis the lau of nature, or nocht to mak imagis? Gif ze say that it is aganis the lau of nature, ze condem zour selfis, quha makis the imāgis of Caluine, Beza, and vther heretikis: gif it be nocht aganis the lau of nature, it can nocht be euil of the self, bot onlie insofar as it is referrit to sum euil end: Bot the Catholiques makis al imagis for ane gud and godlie end, that is for remembrance of Christ, of his bitter Death and Passion, and that thairbie ve may vorship and honore him: Thairfoir suppois it had bene forbiddin to the Ieuis to mak onie images, it follouis nocht that it is forbidin to vs, becaus as concerning the commandis of the auld lau, ve ar onlie obleist to that, quhilk is of the lau of nature, be the quhilk it is nocht forbiddin to mak onie image as said is, and sua Christ him self being demandit of the Ieuis, quhilk vas the first cōmand of the lau? he Ansueris nocht that the first vas, thou sal mak to thy self na grauin image, bot thou sal loue thy lord God vith al thy hart, vith al thy mynd, vith al thy pouar. This is confirmit be the hail antiquitie, for

as testifeis monie ancient vryttaris S. Luc. him
 self maid certane images of our Ladie, quhilk
 ar pairtly keipit to this day: And Nicepho-
 rus testifeis that Christ did send his auin ima-
 ge to Abagar^r the kīg of Edessa: ad the hemor-
 rhoissa, quha vas hailit, quhair of thair is men-
 tione maid in the Enangel, did erect ane ima-
 ge vnto Christ, quhilk na man reprouet,
 vnto the tyme of Iulian the Apostat, quha
 pullit it doune ad placed his auin image thair,
 quhilk vas strukin done vith the thundir:
 Athanasius vryttis, hou that the Ieuis throu-
 che hetret of Christ, persed his image, and
 hou the blude did spring out of it, be the qu-
 hilk miracle tha Ieuis var conuertit to the
 fayth: Metaphraustes vryttis, hou that Siluester
 Bischop of Rome, scheu to Constantinus Ma-
 gnus the imagis of Petir and Paul, quha be
 ane reuelatione in liknes of sik imagis, had
 appeirit to Constantinus Magnus befoir: And
 S. Augustine de consensu Euangelistarum te-
 stifeis, hou the custume of the Roman kirk
 vas that the images of S. Petir and S. Paul vrit
 to be payntit besyd the image of Christ: S.
 Chrysost in ane oraeson maid of ane Martyr
 Miletius, is vitnes also, hou that the image
 of the said Martyr, vas reuerentlie keipit be
 the Christianis: Gregorius Nicenus makis ane
 lāg discourse of the image of Abrahame, and
 the immolatione of his sone Isaac, hou it mo-
 uet his hait to teiris and compassione. And
 Damasus in the lyf of Constantine vryttis,

*Metaphra
 in vita lu-
 ca. Theod.
 lector in
 collecta. li.*

*1. cap. 14.
 Niceph. li.
 5. cap. 14.
 Niceph. li.
 2. c. 7. Eu-
 seb. lib. 7.*

*cap. 14.
 Sozom. li.
 5. cap. 20.
 Athanas.
 in lib. de
 passione
 imag. chri-
 sti.*

*Metaphra-
 stes in vita
 Siluestri.*

*Augu. de
 consensu
 euangeli-
 starum.*

*Chryso. in
 oratio. De
 Miletio.*

*Damasus
in vita Sil
uestri.*

*Theodo. in
vita Si-
meonis.*

*Nicephor.
lib. 18. c. 16*

*Beda li. 1.
cap. 25.*

*Euseb. in
vita Con-
stantini.*

*Tertul. de
corona mi-
litis.*

that he did offer vnto the kirk ane image of Christ maid of gold, and the imagis of the tuelfe Apostlis in siluer. And Theodoret descryuand the lyf of the halie man Simeon, testifeis that the Christianis in that age, vsit to haue his image in thair housis: Procopius, and Nicephorus testifeis also, quhen the toun of Edessawas seagit be Cosdroas the king of Perse, and almaist rane, hou that the Christianis quha had keipit the image of Christ quhilk he had sed befoir to Abagar⁹ the kīg of Edessa being desperit of al vther remedeis, did bring furth that image, quhairbie al the interpryfis of thair aduersaris var ouercummit: And to cum to our auin Ile, quhen Augustine was send be the Bischop of Rome to conuert Ingland to the fayth, as vitneffis the maist lerned Beda, for his baner he vsit olie the signe of the Croce and the image of the Crucifixe: As the Emperor Constantinus Magnus monie hūdreth zeiris befoir did, as vitneffis Eusebius, to quhom the Croce did appeir in the air, quhen he was to fecht aganis the tyrann Macentius, vith this inscriptiōe, In hoc signo vinces, And this hes bene the signe of al Christian men, quhairbie thay haue bene knauin, and discernit from the Ieuis and infidellis, and vrocht sumtymes miraculous vorkis: Thairfoir sayis the maist ancient Tertulliane, Befoir al our actionis ve vse to mak the signe of the Croce vpone vs: The lyk testifeis al vther an-

ent vryttaris, sua ze may persauce that ve do
na thing in this poynt, bot that quhilk is
conforme to goddis vord, and to the vse, and
praectise of the vniuersal kirk befoir vs.

*Pr. The imagis quhilk var vfit in the Kirk, var
the caus of horribil Idolatrie, and thairfoir sould
haue bene brokin, eftir the exempil of the gude king
Ezechias, quha destroyit the braisin serpent, qu-
hair of thou makis mentione, quhen it was the caus
of Idolatrie.* *Reg. 4. ca. 18.*

B. This is ane commone place, qnhairfra ze
collect sophistical argumentis: from the abu-
se of ane gude thing to destroy it alluterlie,
and the richt vse thairof: Be the sam argu-
ment ze may collect that the sone, and the
mone sould haue bene tane out of the firma-
ment, becaus thay var vorshippit be the gen-
tiles as goddis: And ze may collect that
zour merchandis sould nocht pas to burde-
ouse to bring hame vyne, becaus it makis
monie of zour headdis dissie: And monie
vther siclyk collectionis micht be maid als
gude as zouris, quhilk vald not be verie pro-
fitabill to the commonweil: For this ar-
gument from abuse seruis mair, to proue the
contrare conclusiōe, becaus it follouis veil:
Imagis var abusit, thairfoir thay ar gude in the
self, for that quhilk is euil be abuse onlie, of
necessitie man be gude being veil vsed. As to
the similitude of the braisin serpent, it makis
nathing for the mentenance of zour erre, be-
caus the richt vse of it seruit for ane tyme

onlie, to vit salang as the peopil remaning in the vildernes, var stangit bethe fyrie serpentis: Quhairfoir the richt vse thairof ceissing, efter thay had entered in the land of Chanaā, It vas iustlie destroyit, becaus the peopil offerit incens to it, follouand the exempil of the Idolatrous nationis: quhil as be the contrare, ze neuer hatd that onie Christiane offerit to ane image: And gif onie sik abuse had bene cōmit ted, it aucht to haue bene tane auay be publik authoritie eftir diligent inspectione and consideratione of the mater, ād nocht be the peopil, as ze haue done: I reid that ane thousand zeir syne ane Serenus Bischop of Massilia be sik ane zeal as ze haue, did brek doune sum imagis: Bot Gregorius the first, Bischop of Rome reprotit him maist scharplie that he had done by his deutie, and that neuer onie bischop befoir him had interprysit onie sik thing: Bot ze appeir to attribute les to men nor ze do to doggis quha hes na participation of reason, for ane dog can discern betwix ane hair and the image of ane hair: be reason he vil rin to tak ane hair gif he se hir, bot albeit he se payntit, the maist viue image of ane hair that can be deuyfit, he vil not moue him out of his place: And zit ze vil that men be sua daft, that thay can nocht discern betwix ane man, and the image of ane man.

Prot. Bot quhil as the Pāpistis in thair kirkis in tyme of prayeris behalding thair Idolis and images

*Gregor.
lib. 9.
epist. 9.*

fel doune on thair kneis, vithout al doubt thay var Idolateris.

B. Sence ane Idol is that propirlic, quhilk being nathing, is representit to be sum thing: or that quhilk representis the thing that is nocht: ze can not cal the Images of the Crucifix, of the Virgin Marie, of al the Apostlis and Sanctis, Idolis, vnles ze beleue that thair vas neuer sik ane thing as Christ crucifeit, as the Virgin Marie, as the Apostlis, and Sanctis: For it follouis necessarlie, The Image of Christ crucifeit is ane Idol, thairfoir Christ vas neuer crucifeit: This is the hid vennum quhilk lurkis in the haitis of the blasphemous Protestaons quhen thay cal the imagis that ar in the Christian kirkis, Idolis. Bot to zour obiection: Thay var na mair Idolatoris quhen entering in the kirk of God, and be inspection of the Imagis being brocht in memorie of onie benefeit resauit of God, thay fel down on kneis to gif thankis, and craif grace in tyme cumming, nor ze reiding zour prayeris vpon zour bukes vryttin, hauand zour ene fixed vpon the Paper ar idolatoris: Sua that thay ar maist ignorant and destitut not onlie of supernatural grace, bot of natural wit also quha grantisthe vse of the bukis vryttin in the kirk of God, and refusis the vse of imagis, quhilk thing the Deuil perfytlic foirsau quhen he mouit his ministeris to burn al the bukis and monumentis of the Doctoris, lyk as be thame he destroyit the

imagis, to bring the miserabil people in obli-
uion of the thingis signifeit thairbie : The A-
nabaptistis ar les blindit in this poynt, nor the
rest of the Antichristian Protestaons, for thay
refuse the vord vryttin and vse thairof, lyk
as thay haue done the images, ad lukis for re-
uelationis out of heauin : Becaus the vord
vryttin and images hes sik affinitie in thair
substance, vse, and end, that nane can be deuy-
fed mair : for gif I vald compair euerie thing
requeset to the ane, and to the vthir, this vil
appeir maist manifest . Becaus in the bukis
vryttin, the mater quhairof thay ar maid
cōmonlie is paper, ane artificial thing inuentit
be the brayn of man: In the imagis correspon-
dent to this, is ane quhyt val, biggit be ane
Craftis man: To vryt the bukis, is requirit ane
scrib or craftis man learned to vryt vith pen
and ink, quha be letteris (quhais formes var
also excogitat be the brayn of man) trauelis to
expres the images and memorialis of thingis
done, as he hes treulie consauit thame in his
mynd, that be representation in vryt thay may
estiruart be callit to our memorie, as for exem-
ple he vryttis the hail historie of the passion
of Christ: To ane scrib vith pen and ink, is
correspōdent ane paynter vith his pinset and
coloris, quha drauis the images of tha sam
thingis vpon ane quhyt val correspondent to
the paper, for the sam vse, and end : Nou gif
ze quha ar learner at the schuillis be nocht
ane Idolater becaus ze behald the Paper as
requesit

request to bring zou in memorie of Christis
 Passion, and al the circumstancis thair of: Qu-
 hy sould the ignorāt pleuch mā, quha als per-
 fytlie be help of the payntrie descryuis the
 hail Passion of Christ, as ze descriue the sam
 be zour buk vryttin, be comptit ane Idolater
 becaus he fallis doune on his kneis to rander
 thākis to God quha hes inspyrit his hairt vith
 remembrance of tha thingis quhilk ar repre-
 sentit be the paintrie? For he vorshippis na
 mair that thing quhilk he behaldiſ nōr ze do
 the buke: Gif the Images hes bene abusit, sua
 vas, and is, the buk vryttin abusit mair mise-
 rabillie, and vith gretar los of ignorant faulis:
 Becaus al heretikis thrauis the sentencis of the
 buke for establishīg of thair erroneo^s doctri-
 ne, to thair auin perdition: Quhairfoir as the
 vse of Imagis seruis mekil for edificatiō and
 instructiō of the vnlearned people, sua thay
 labore to bring the people to Atheisme, quha
 refusis to haue thame in thair kirkis and pri-
 uat housis: For gif Theodor Beze vas mouit to
 compassion be inspectiō of the imagis of his
 Apostat brethrene, as he testifeis of him self: *Beza in
lib. I conu.*
 think ze it not als reasonabil, that be inspecti-
 on of the image of Christ being iust and In-
 nocent put to maist schameful death for our
 synnis, ve be mouit to beuail our auin faultis
 and rander him thankis for sua gret ane bene-
 feit? Quhat man is sua mad that vil think
 that is vas lesum to Theodore Beze to paynt
 the Imagis of fals, traittorous, and deceitful

OF I M A G I S

hæretikis, and vnlesum to treu Catholikes to haue the images of Christ representit as he vas ane bairne in the armes of his glorious Mother the virgine Marie : And lykuyse of Christ Crucifeit, as be his passion on the croce he triumphit ouer the Deuil and al his Apostat Angellis, he abolished death and reconciliat the varld to his father of heauin ? Thair is na man in his richt vit quha behalding onie image trampir vndir fut, vil not esilie collect that the persone representit thairbie is contemnit : Bot albeit Beze desyris rather to behald the images of Audebert quhom he bougrit, and Candida vith quhom he committit Adulterie, nor of the virgin Marie the mother of the leuing God, quha redemit the varld, and of Christ Iesus hir sone quha deed to mak satisfaction for our synnis, zit I think gude to propone to zou thair images, that ze may cōsider vith zour selfis hou lytil difference is betuix paynting and vrytting, sence thay serue bayth to ane propos.



OF THE INVOCATION.
OF SANCTIS.

CHAP. XXXIIII.

X ij

OF THE INVOCATION OF SANCTIS

Minister.

Bot Ze ar not content to haue the images of the
virgine Marie and the sanctis, vnles Ze cal vpon
thame for support, quhil as the inuocatiō of Sanctis is
Rom. 10. vnlesum: becaus it is vryttin, thay can not cal vpon
him in quhom thay beleue not, Bot Christian men
beleuis not in the Sanctis: thairfoir thay may not cal
vpon thame.

B. This zour argument, be abusing the ha-
lie scripture, is collectit out of ane vther so-
phistical place callit in the schuillis [Homony-
mia] to detene ignorāt people in blindnes: for
inuocation is tane tua maner of vayis, first for
the incalling of the author of grace, quha may
according to his omnipotent pouar, mak help
of na thīg: of the quhilk S. Paul speakis in this
place be zou allegit, and this is propir to God
onlie: Vtheruyle it is tane for requesting of
thame quha ar membris of ane kirk vith vs, to
mak vs support be praying vith vs to God,
that ve may obtene our petitione in the name
of Christ Iesus onlie mediator betuix God
and man: quhilk inuocation is commandit
vs, insafar as euerie membir of Christis kirk
sould request ane another for mutual prayer,
gif it be possibil.

*M. Ve may require mē leuād vpō the face of the earth
to pray for vs, becaus thay ar membris of ane kirk
vith vs, bot ve aucht not to require thame quha ar deid*

*Hieron cō
tra vigi-
lantium.*

B. Sanct Hieron tuelf hundreth zeiris sen-
syne ansuerit to zour argument, That gif the
Martyris ād halie men quhē thay var vpō the
face of the earth, and subiect to the infirmitie

of thair bodeis and syn, as vther men, micht
impetrat sua monie thingis from God, hou
mekil mair being in heauin delyuerit from al
syn, and crounit vith gloir and immortalitie
may thay obrene quhatsumeuer thay ask?
And gif Sanct Paul being in this varld did
pray sua feruentlie for al tha people quhilk
he conuertit to the fayth of Christ, is it liklie
that quhen he is in heauin, he vil cloise his
mouth, and forzet thame al aluterlie?

Quhairfoir it is plane infidelitie to doubt that
the halie Sanctis may heir our petitionis, sen
thay haue the fruitiōne of God, and acknaue-
ledgis al thingis quhilk thay desyre to knau
cōcerning vs: And hauand Cheritie, and loue
towardis vs, as S. Paul testifeis, that sam self *I. Cor. 13.*
Cheritie man moue thame bayth to desyre to
acknaueledge our estait, and in lyk maner to
help vs: vtheruise thay vald haue les cair of
vs, nor the Riche glutone, quha vas condem- *Luc. 16.*
nit to hel, had of his brethrene: And thair Che-
ritie vald auail vs na thing at al, quhilk is ane
blasphemie: Quhair ze say that the Sāctis aper-
tenis nocht to the bodie of Christ, it is ane
manifest blasphemie, for Christ hes nocht tua
bodeis, bot ane: sua necessarlie the sanctis of
heauin apertenis to his bodie, quhilk is his
kirk: as amangis vtheris S. Augustine in his
bukis of the Citie of god, and aganis Faustus *Aug. de*
Manichæus schauis maist manifestlie: Sua be- *civitate*
ing membris of ane bodie vith vs necessarlie *Dei, &*
thair man be sum communicatiōe betuix vs *cōtra Fauf*
tum.

OF THE INVOCATION OF SANCTIS

and thame, And as euerie membir is helpful,
and profiteful to vtheris, sua it is necessar
that thay being the maist cheif and principal
membris, be also maist profitabil and help-
ful vnto vs: Thairfoir Christ hes declare
be monie miracles that sik prayer vnto
the sanctis is plesand vnto him. S. Augustine
in his buke de cura pro mortuis agenda, maist
planelie testifeis hou that quhen the toun of
Nola vas seagit be the Gothis and Vanda-
lis, Felix quha vas sumtyme bischop of that
toun apperit vpone the vallis of the toun,
and defendit it. Nicephorus, and vther hi-
storiographoris vryttis hou that Theodosi-
us the Emperore in al his troublis vsit to ha-
ue recourse to S. Iohne, ad hou that in the bat-
tel, quhilk he had aganis Maximus the tyrán,
quha inuadit his impyre, S. Iohne apperit vn-
to him in the nicht, and did forschau the
victorie quhilk he vas to obtene aganis his
ennemie. Gregorius Nazianzenus testifeis,
hou that Iustina ane halie voman being allu-
rit to syn be vitchcraft, did cal vpone the help
of our Ladie the mother of god, and be hir in-
tercessione did ouercum al the tentatione of
the deuil: I micht cite zou monie vther lyk
testimoneis of the antiquitie quhairbie ze
micht vndirstand that this hes bene the Do-
ctrine quhilk euer hes bene professed in the
kirk of Scotland sen the beginning, as ze
zour selfis can nocht misknau, hou that in
the tyme of S. Hierom, Vigilantius vas con-

*Augu. in
lib. de cura
pro mortuis
agenda.*

*Nicepho.
lib. 12. ca.
39.*

*Nazian.
in oratione
de Cypria.
et Iustina.*

demnit for ane Hæretik, becaus he denyit the Inuocatione of Sanctis, as is manifest in the buke of S. Hierom aganis him: Thair was sum in the age of Tertulliane, quha defendit that sam self hæresie, aganis quhom Tertulliane for defence of the veritie vrait ane buke quhilk he callit Scorpiacum, as testifeis also S. Hierom: sua ze, and al vtheris quha defendis this errore, var condemnit in zour foir-fatheris befoir ze var borne.

*Hiero. ad
Riparium.*

*Tertull. in
Scorpiaco.*

M. Gif the Angellis and Sanctis of heauin micht heir our petitionis, that thairby thay var mouit to pray for vs, it var necessar that thay knew the secreitis of our haintis, quhilk is propir to god onlie.

B. Albeit God be onlie searchar of the secreitis of the haint, zit it follouis nocht that the Angellis may nocht knau the sam: Becaus that quhilk aggreis to God onlie be nature, aggreis to the Angellis be participatiōe, and special gift of God: For the quhilk caus our saluour Christ callis God onlie gude, albeit ze vil nocht deny, bot the Angellis quhilk fel nocht vith Lucifer ar gude also. That the Angellis, and lykuyse the Sanctis depairted, quha ar callit be our saluour Christ ressonand aganis the Sadduceis *ισαγγέλους*, knauis the secreitis of our haintis, it is manifest in the Euangel of S. [Luc. I say vnto zou that thair salbe gretar Ioy in heauin for ane synnar repē-tand, than for nyntie nyne iust men quha hes na mifter of repentance:] gif than the An-

Matt. 19.

Matt. 22.

S. Lucas.

Reg. 4.
ca. 5.6.

OF THE INVOCATION OF SANCTIS
gelis, and Sanctis reioyfis for the repentance of ane synnar, thay man knau quhidder the sam be vnfenzeit or nocht: And fence the first pairt of Repētance consistis in the dolo-
re of the hairt, to vndirstand quhidder this be hypocritall, or proceiding from the loue of iustice, thay man knau the maist hid secreitis of the hairt: And gif the Propheittis be reuelatione of God kneu tha thingis quhilk var to cum monie hundreth zeiris eftir, ze did penetrat sumtymes the hairtis, and cogitationis of men, as ze may reid of Elias, and Eli-
sæus, hou can ze deny that to the Sanctis, and Angelis of heuin quha ar indeuit vith gretar illustrationis, nor cuir at onie tyme var the Prophetis, or mortal men in this earth? And gift ze, quha ar miserabil men on the earth, knau that the Angelis ar in heuin, and in fælicitie, thay hauād ane mair perfyt cognitione, man knau in lyk maner that ze ar in miserie: or ellis ze vil attribute vnto zour self farder knauledge of the estait of thame quha ar in heuin, nor thay haue of zour estait, quhilk is ane blasphemie: Than sen thay can nocht misknau that ve ar in miserie, as thay misknau nocht bot thir bodeis sal ryse vpone the latter day, and that the day of iudgement is not zit cūmed, and that the number of thair brethrene is nocht zit accomplished, bot monie of thame stryuan in this vaill of miserie, albeit it var granted to zou, that thay kneu nocht our thochtis, zit being in that place

quhair thay micht help vs, louing vs, ad vnder-
standing that ve ar in miserie, thay vald nocht
desist to pray for vs: As ze, suppoise ze be in
Scotlād, zit ze pray for zour brethrene í Frāce,
albeit ze penetrat nocht the thochtis of tha-
ir haitis: And gif it vas lesnm to willox,
kmnox, and sum vtheris of the Ministeris qu-
ha professis vitchcraft and sorgerie, to cal vpō
the deuillis, and resaue thair support as did
Craig quha be his auin confession ressaueit
ane purse ful of Gold fra ane blak dog pas-
sand throuch Italie, quhilkvas ane great occa-
siō quhairbie he vas mouit to reioyse for licht
leing of his Coule, and tak him to the Mini-
strie: Quhy sal it nocht be leasum to vs to
cal vpon the halie Anglis of heauin and
Sanctis of God? Sen at the lest thay may al-
ueil heir vs and knau our desyris as the deuil
did ather heir willox and kmnox, or Knau the
desyre of Gold and Honoris kendillit in the
hairt of the Apostat Craig, quhen he send him
ane purse be ane of his Apostat Angelis in
liknes of ane blak dog: to signifie that be ge-
uing obedience to the secret suggestionis of
the deuil hevas to becū ane odious tyk bar-
king aganis al treuth, aganis the authoritie of
Christis veilbelouit spous the kirk, and halie
sanctis quha ar nou in heauin, denying lykuy-
se the reuerence quhilk treu Christianis exhi-
bit to thair reliques as the ve schellis of
the halie Ghaist, for confirmation of thair

OF THE RELIQUES OF THE SANCTIS.
fayth concerning the ryfing agane of thir sam
felf bodeis vpon the day of iudgement.

OF THE HONORE THAT
in the Catholique kirk vsis to be ex-
hibit to the reliques of the Sanctis.

CHAP. XXXV.

Minister.

T*Hinkis thou it nocht ane superstitious thing to
tuiche deid mennis banes and to abyd thairbie
onie benefeit of health, or onie sik thing, as the Papistis
ar accustomed to do in thair kirkis?*

Act. 5.

Act. 19.

B. Gif this be superstitione, the Christianis
euin in the Apostlis dayes hes bene supersti-
tious, as quhen thay did put thame selfis in
the schaddou of S. Petir, as ve reid in the a-
ctis of the Apostlis, and quhen thay caused
the naipkinnis, ad mutschis of Paul to be bro-
cht to thame, that be the tuiching of thame
thay micht be delyuerit from thair diseasis: cō-
sidering thair is na les force in the reliques of
Petir nor vas in his schaddou, and thair is na
les force in the reliques of S. Paul, nor vas in
his naipkinnis and mutschis. By that, gif this
had bene superstitione, God vald neuer haue
approuit it be sa monie miracles, as he hes do-
ne, quhair of ze may reid S. Augustine in the
tuentie tua buke of the citie of god, quhair
amangis vtheris he schauis hou beand present

Aug. 22.

de ciuitate

Dei.

in the toun of Millen, the reliques of the halie Martyris Geruasius, and Protasius var fund, and hou that ane blind man did tak his naipkin, and tuiche the said reliques, and hauing put it to his eyne, was incontinent restorit to his sight: The lyke he schauis of ane blind woman quha hauing brocht certane flouris to the reliques of S. Stephane and hauing put thame to hir eyis, was incontinent restored to hir sight. S. Hierome in his buke aganis Vigilantius declairis at lenth, hou that thay quha ar possessit vith the deuillis, quhen thay cum befor the reliques of the Martyris, ar delyuered: And in lyk maner ve reid of the halie bishop Marcellus, quha passed to Ingland to refel the heresie of Pelagius, hou quhē ane blind woman was presented to him, he did tuiche hir eyis vith certane reliques quhilk he bure vith him, and scho thairbie recouered hir sight: Theodoret in his buke de curandis græcanicis affectionibus, geuis sufficient proue thair of, and hou that the Christianis, be the miracles quhilk ordinarlie var done be the reliques of the Martyris, vsed to confirme the treuthe and veritie of the Christiane religion, becaus that euin the Martyris, quhen thay appered to be ouercummed and vincused, var maist starke, and did vork euin miraculous vorkis, to the quhilk argument the Gentiles had na vther thing to say, bot that sik vorkis var done be the craft, and subtiltie of the deuil, as amangis vtheris testifeis Sanct Hierom

*Hierom.
contra Vi-
gilantium.*

*Theod. lib.
8. de curā-
dis græca-
nicis affe-
ctionibus.*

OF THE RELIQUES OF THE SANCTIS

*Hieron.co
tra Vigi-
lantium.*

Petrus

Martyr

in 18. Ind.

aganis Vigilantius. The Gentiles, sayis he, Porphyrius, and Eunomius, sayis that al thir thingis ar done be the illusion of the deuiles, quhais fustoppis ze ar nocht eschamed to fol-
lou: zea Petrus Martyr zour great Prophete testifeis that he can nocht deny that sik miracles findrie tymes hes bene done, bot that God permitted thame to be done for to dissauue and begyl men be thame, euin as God varane deceauer lyk Petrus Martyr, quha, gif he had bene in the primitiue kirk, vald haue adioyned him self to the Gentiles, and Infidelis aganis the Christianis, in denying the force and strenth of sik miraclis, as the Christianis vsed for ane cheif confirmatione of thair fayth.

M. Ze may cloike the mater as Ze please, Zit I se na way quhairby Ze may eschaip the crime of Idolatrie, quha vorshippis deid mennis banes.

*Hieron.co
tra Vigi-
lantium.*

B Ze schau zour self to be ane Ieu, Samaritane, or ane gentile that makis sik ane objection to me, considering ze can nocht misknau the ansuere, quhilk S. Hierom gaue to Vigilantius in the same verie caus, quhen Vigilantius callit him and al vther Catholiques Idolatouris, becaus thay vorshippit deid mennis banes: Sayis S. Hierome, daft man, quha euer amāgis the christianis hes vorshippit deid mennis banes? ve vorship nocht, sayis he, the reliques of the Martyris as godis, bot ve honore thame as veschellis, and tabernaclis in the quhilk the spirit of god did ymquhyl mak

residence, and quhilkis ar to be honorit be
 God him self vith gloir and immortalitie: and
 zit ve honore nocht the banes of the deid, be-
 caus the martyris ar nocht deid bot leuisvnto
 God, he nocht being the God of the deid, bot
 of the quik, as he sayis him self: And gif in *Matt. 22.*
 the auld testamēt the Ieuis had in sua great ho-
 nore the Ark of the testament, and the propi-
 tiatoure, onlie becaus that God in anc special
 maner vsed to declair his presence in sik pla-
 ces, hou mekil mair aucht ve to haue the halie
 reliques of the Martyris, quha hes bene the
 verie templis of God, in honore and venera-
 tione? as euer al treu Christian men hes had
 befoir vs: quhairof ze may reid S. Hierome
 in the said place, hou that Constantinus Ma-
 gnus the Emperour, caused transport the reli-
 ques of S. Andro, S. Luke, and S. Timothie to
 Constantinopil: Arcadius caused translate the
 banes of the Prophet Samuel out of Iudæa
 to Thracia: Theodosius zoungar commandit
 that the reliques of S. Chrysof. vith al honore *Georgius
Alexadri-
nus.*
 sould be transportit to Constantinopil: and
 Theodoret testifeis, hou that al the peopil of
 Constantinopil vith great honore did pas be-
 foir the said reliques in Bosphorus, as gif thay
 had bene on the land, and conuoyed thame *Theodoret
lib. 5. ca. 36*
 to the toun of Constantinopil, vith torchis,
 and lampis: Thairfoir S. Augustine prouokis *S. Aug.
de Ciuib.
Dei.*
 the Gētiles to schau that the sepulture of Ro-
 mulus vas keipit in sua great honore, as Chri-
 stianis schauis the sepulturis of the Martyris to

OF THE RELIQUES OF THE SANCTIS

*Hiero. ad
Marcellā.*

*Amianus
Marcel-
linus.*

*Basilus de
40. Mar-
tyribus.*

*Cyrillus
in lib. con-
tra Iulia-
num.*

*Hieron.
ad Helio-
dorum.*

haue bene keipit. And S. Hierome writtand
to Marcella, ve haue in honore the sepultures
of the Martyris, and ve tuiche our eyis with
thair halie reliques, and kiffis thame with our
mouthis: And Amianus Marcellinus quha vas
bot ane Gentile, testifeis in his historie descry-
uand the persecutiōe of the Christianis in
the toun of Rome, hou that the Gētiles vsed
to cast the bodeis of the Martyres in the flu-
de of Tyber, to the end that the Christiane mē
sould nocht honore thame. The lyk ve reid
to haue bene done in findrie vther places, be
the infidelis as be king Lisinius in Sebaſte ane
toun in Armenia, and vtheris. Ze Iulian the
Apostat, as vitneſſis Cyrillus in his bukis aga-
nis him, obiected to the Christian men, that
nocht onlie thay vorshippit Christ, bot aga-
nis his command, thay honorit the reliques of
the Martyris, quhair of ve may considder qu-
hais futstoppis ze follou in dishonoring and
burning the halie reliques of the Martyres,
that is of the maist vickit infidelis, and cruel
Apostatis: Quhat gif Sanct Hierome var le-
uand in thir dayes? Quhat sadnes and deso-
latione vald he haue to se tha thingis done
be thame quha callis thame Christiane men,
quhilk he deplored sua mekil to se done be
the maist vngodlie and barbarus peopil in the
varld, vrytād in this maner [Capti Episcopi, in-
terfecti Presbyteri, subuersa Ecclesia, ad Alta-
ria Christi stabulant equi, Martyrum effossa
reliquia, vbique luctus, vbique gemitus?

quot monasteria capta? quot fluuiorum aquæ humano sanguine mutatæ sunt? The bischo-
pis ar tane, the Preistis ar slayne, The kirkis
ouerthrauin, hors ar stabillit at the altaris of
Christ, the Reliques of the Martyris ar delued
vp, ouer alquhair thair is dolore, ouer al-
quhair murning: hou monie abbayes ar tane?
hou monie fludis of valter ar changit in men-
nis blude?

*M. Ze ar nocht content to honore Your reliques, ex-
cept that Ze cleyth thame vith gold, and precious
staones, and in the mentyme Ze lat the pure quha ar
the quik membrs of Christ dea for hungar.*

*B. Gif ve reid in the auld testament that the
Ark and the propitiatore var sua [richelie ap-
pareled, hou can ve doubt bot the reliques of
the Sanctis, quhilkis ar the verie tabernacles
of the halie spirit, sould be esteemed vorthie of
al apparel? zea of greatar nor the pouartie of
man may attene to, sen God him self is to a-
dorne thame vith the gift of gloir and immor-
talitie? Bot ze, as answert sumtymes S. Hie-
rom to Vigilantius, ar verie soriful that thay ar
not castin in the middinis, or couerit vith sect-
clayth: as Iudas the traittour vas sorie that
Christis feit var oynted vith sua pretious ane
vnguent: Sua ve do na thing bot that, quhilk
the kirk of God hes euer done befoir vs, as
Sanct Hierom and vther authoris dois testi-
fie. And Sozomenus vryttis hou that Pul-
cheria Augusta did couer the reliques of the
fourtie Martyris vith ane maist pretious couer*

*Lib. 9. hist.
cap. 11.*

OF THE RELIQUES OF THE SANCTIS
 ture. And ze zour selfis cleythis zour vyuis
 vith silkis and veluor quha ar nocht sua pre-
 cious veschellis of the halie Ghaist, and zit ze
 esteeme nocht zour selfis idolateris . Quhair
 ze say that the pure in the mentyme ar naikit
 ze appeir to tak Iudas pairt aganis Christ,
 quhen he said that the oyntment vith the qu-
 hilk Christ vas oynted micht haue bene sellit
 and geuin to the pure folk: Zea ze haue sel-
 lit in verie deid al the precious ornamentis
 of the reliques of the Martyris in the Realme
 of Scotland, bot the pure folk ar mair naikit
 nor euer thay var.

Matt. 26.

*M. Bot thinkis thou it nocht ane vaine thing to
 licht lampis and vax candillis befoir the reliques of
 the Martyres in fair day licht, the sone schynād mair
 cleirliē nor onie candil, and to bring flouris quhair
 vith thay may be buskit.*

*Theodoret
 lib. 8. de
 curandis
 græcanicis
 affectioni-
 bus.*

B. Theodoret in his aucht buke de curandis
 græcanicis affectionibus, ansueris to zour ar-
 gument, quhilk vas obiected to him be the
 Gentiles, that ve licht the candelis befoir the
 reliques of the Martyris, nocht that thay haue
 mister of licht, bot for professiōe, and pro-
 testatione of our fayth, to testifie that the
 sanctis ar in the eternal licht of gloir and im-
 mortalitie: And S. Hierom vryttand aganis
 Vigilantius quha maid the lyk obiectione to
 him, ansuerit also, that the Christiane peopill
 vsed to licht candellis and lampis befoir the
 reliques of the Martyris, for declaratiōe of
 the loue and zeal quhilk thay beir vnto thame

The

The quhilk zeale, he doubtis nocht, bot is acceptabil vnto God, as was the zeale of thame quha did put thame selfis in the schaddou of Sanct Petir, and was hailed from al thair diseases: And thairfoir for ane halie significatione and professione of fayth, quhen the Euangel is red, sayis he, ve vse to licht Torchis, for to declair that the Euangel is the licht of the varld: And in Christiane mēis buriallis as testifeis Gregorius Nazianzenus, Torchis and lampis vsed euer to be lichted, for ane demonstratione that thay pas to that licht quhilk surpassis the vit and vnderstanding of man: Bot ze, as sonis of darknes, heaue na vil of licht, according to the saying of our saluour, [he that dois euil heattis the licht,) and thairfoir ze gloir sua mekil, in zour inuisibil kirk, becaus it hes neuer sene the licht, thir thousand and fyue hūdreth zeiris bypast, and depairting from this varld ze vil nocht that at zour burialis torchis be lichted, to mak protestatione that ze pas to that place, quhair thair is na licht at al, bot ane maist feirful horrore, darknes, and obscuritie vithout confort. Quhair as ze obiect that the Catholikes buskis the reliques of the Martyris vith flouris, ze appeir to haue consauit ane inquensibil anger aganis the halie reliques, considering ze vil that na kynd of ornament at al be granted vnto thame, nor zit that ve do onie thing quhairbie ve may declair our loue and affectione towardis thame: For the flouris signifeis the sueit and

*Gregorius
Nazianz.*

OF THE PILGRAMAGIS

*Hiero. ad
Helsodo-
rum.*

*Aug. 21.
de ciuitate
Dei. ca. 8.*

precious sauore of thair gude vorkis befoir
God , quhilk ve also profes quhen ve adorne
thame, and valkinnis our selfis thairbie to fol-
lou thair fustoppis, and halie exemple. Thair-
foir Sanct Hierome vryttand of Nepotianus,
louis him that he was accustomed to apparel
the kirkis of the Martyris with flouris, with the
branchis of the treis and vther sik ornamen-
tis : And Sanct Augustine vryttis of ane blind
voman quha brocht flouris to the reliques of
Sanct Stephane , quha efter scho had tuiched
his reliques with thame , be tuiching hir auin
eyne with the same, was restorit to hir sight aga-
ne : quhair of ze may esilie vnderstand , that
God vald nocht haue confirmit and approuit
the deid of this voman be sua greit ane mira-
cle , gif it had mislykit him. Bot ze ar soriful
that samekil as ane floure sould haue bene
applyit to onie halie vse, or significatione, fol-
louing the fustoppis of zour foirfather Iudas.

OF THE PILGRAMAGIS.

CHAP. XXXVI.

Minister.

THe people was gretumlie abusit be the honoring
of Zour reliques, in safar as vithout onie cōmeda-
tion of Goddis expreß vryttin vord , Pilgramagis to
the kirkis and grauis of Zour Martyris var inioynit
to the ruid and ignorant people , as gif God var noch
alyk potent in al place, and his pouar of virking mi-

*traclis var limitat to tha pairtis onlie quhair Your
sanctis var bureit.*

B. Insofar as na man can be abusit be doing
of that onlie quhilk apertenis to his deuitie,
the people vas nauyse misusit be the reueren-
ce quhilk thay buir to the reliques of the
Sāctis, as the maist precious veschellis of God-
dis maist halie Spirit, to quhais honor al re-
uerence exhibit befor the reliques of the
Martyris, did redound: And it var lang to re-
herse al the testimoneis of scripture quhairbie
Pilgramagis ar gretumlie commendit, lyk as
the mysterie thair of is verie great, declairing
hou syn is the caus quhy ve pas from God,
and that it behouis vs to sustene trauel and
pane, gif ve sal returne to Goddis fauore aga-
ne. For the thrie kingis ar gretumlie commē-
dit in the scripture, quha come out of the far
pairtis of the East, to vissie our saluour Christ
Iesus at his natiuitie vith offerandis: In lyk
maner the Quene of Saba, quha viseit Hie-
rusalem to heir the visdome of Salomon.
Siclyk our halie saluour Christ commendis
the Pilgrammage of Naaman the Syrian, to
Elisæus the prophete, be quhom he vas hailed
of his leprosie, Albeit monie in Hierusalem
quha var neirar hand, deed in thair seiknes:
And al the Ieuis vsit to mak ane solemne Pil-
grammage to the toun of Hierusalem, as is cle-
ir in Goddis vord. Ve misknau noch that
God is ouer al, and that his infinit pouar is
nocht limitat to onie certane place, bot may

Matth. 3.

S. Luc. 4.

4. Regū 5.

OF THE PILGRAMAGIS

vorke equallie in al places, zit it hes pleised his infinit visdome, and sapiēce to schau mair singular vorkis in ane place, nor ane vthir: as ane special grace was promised to thame quha sould pray in the kirk of Hierusalem, quhilk Salomon in hallouing of the same did craif of god befor: And Daniel being in the captiuitie, quhen he prayed to God, he turnit his face touart the kirk of Hierusalem: And Heliodorus quhē he was strickin doun af his horse be the Angel of God, was compellit to grant to Antiochus his Maister, that thair was sum special verteu and puissance of god, quhilk did remaine in that kirk. Lykuyse quhen the Ieuis prayit befor the ark of the testament, and the propiciatoure, God did declair to thame mair miraculous vorkis, nor he vsit to do in vther places. S. Augustine vryttand to the clergie, and peopil of Hippo- na, schauis hou that God be his infinit visdome, dois vork sum thingis in certane places, quhair the Relictes of Martyres, and vther halie men be, that he vorkis nocht in vthir places: The quhilk thing, he sayis, pertenis onlie to ane mysterie of his inscrutabil visdome, sua that ve can nocht comprehend the reassone heirof: For the quhilk caus, he schauis vnto thame, hou that he had send tua of his auin house, quha var diffamed of ane verie horribil cryme, in Pilgramage to Nola in Iralie, quhair the bodie of S. Felix was keipit: To the effect that God might declair

*Regum. 3.
cap. 8.*

*Macha. 3.
cap. 3.*

*August. in
Ser. ad Po-
pul. Hippo.*

his iudgement in that place, quhidder gif
 thay var innocent of the said cryme or nocht:
 He addis thairto, that being in Millen him
 self, ane man vas brocht befor the reliques
 of the Martyris, to sueir gif he had committed
 ane certane thift, or nocht, quha vas con-
 strainit euin aganis his vil to confes his thift:
 And estiruart concludis in this maner, that
 euin as al giftis ar nocht geuin to euerie Sanct
 in this varld, bot sum hes the spirit of healthe,
 sum the spirit of prophecie, and sum, vthir
 giftis, sua estir thair deathe, God dois cer-
 tane vorkis be sum, quhilk he dois nocht be
 vtheris, quhairtof ze may reid in the said Au-
 thor at mair lenth. And in the tuentie tua
 buke of the citie of God in the aucht chap-
 teur he vryttis, hou that ane zoung man, and
 zoung voman Callit Paulus and Palladia quha
 had fallin in ane paralysie, and trimbling of
 al thair membris, be reassone of thair mothe-
 ris malisone, come in pilgramage to his toun
 of Hippona quhair he vas bischope for the
 tyme, And in sight of the hail peopil,
 be intercessione of S. Steuin, var hailed.
 Sidonius Apollinarius vryttis to S. Hiero-
 me hou that he had cōpleit his pilgramage to
 Sanct Petir and Paul, and that thairbie he had
 obtened his health. And S. Hierom him
 self vryttis to Marcella, that it var almaist im-
 possibil to him to compt al the learned and
 halie men, and vemen, quha sen the ascen-
 sione of Christ, hes cummit in pilgramage to

*Aug. 22.
de ciuit dei
cap. 8.*

*Sidonius
lib. 1. Epi.
6.
Hierom.
ad Mar-
cellam.*

OF THE PILGRAMAGIS

- Hierusalem: He testifeis mairouer, that euin
from our Ile of Britanie, thay quha var maist
halie and deuoir, could nocht be content
with thame selfis, quhil thay had bene in
Hierusalem, and adorit Christ in that place
in the quhilk he was crucifeit for the salua-
tione of man: S. Chrysoft. in his 32. homilie
on the Epistle to the Romanis, schauis quhat
deuotione he had to pas to Rome to se the
halie chainis quhair vith S. Petir and Paul var
bund, and to humil him self befoir the bode-
is of the halie Martyris. Eusebius in the sext
buk and elleuint chaptoure reherfes the lyk
of the ancient vryttar Origenes, quha desyrit
to pas in Pilgramage to Rome. Basilus in
his homilie of the fourtie Martyris, exhortis
al men to pas vnto thame, that hes miste of
quhatsumeuer thing: God sayis he, vil refuse
na thing to the Martyres, quha hes sched tha-
ir blude for him: Theodoretus in the lyf of Si-
meon geuis the caus, that mouis halie men
to pas in Pilgramage, quhilk is ane treu and
ardet loue: For thay sayis he, quha loues onie
man, ar blythe to se the places quhair he hes
remanit, or quhair he is bureit, or onie thing
that apertenis to him: And siclyk in his aucht
buke de curandis Græcanicis affectionibus,
quilk is almaist al of this argument, quhair
he declaris, hou that innumerabil peopil hes
obtenit health be the intercessione of the Mar-
tyres, and halie men to quhome thay did mak
thair Pilgramage, quhairof sayis he, the testi-

*Chryso-
st. Homi. 32.
in Epist. ad
Romanos.*

*Eusebius
lib. 6.*

*Basil. Ho-
mi de 40.
Marty.*

*Theodo. in
vita Si-
meonis.*

*Theodo. 8.
de cura-
tione affect.*

moneis ar maist euident and cleir, be the markis, quhilkis thay quha hes obtenit sic health, hes left in the kirkis of the Martyris, as Imagis of the membrs, quhilk hes bene restorit to health: And as tuiching domestik exemplis thair be zit, ane hundreth treu and faythful men in the vest of Scotlād, quha can beir gude recorde of the profite of that Pilgramage, quhilk the peopil maid to S. Niman of Gallouaye, suppois ze quha ar rude and ignorant of al that, quhilk hes bene befor zou, leaning onlievpone zour auin vane, and phantastical Iudgement, esteme maist fulishlie, nocht withouth greit iniurie of God, ād his halie Sanctis, sik thingis to be superstitious. Thair vas sum four hundreth zeiris syne quha condemnit the ganging in Pilgramagis, as ze do, quha var iudged to be hæretikis, be al the Doctoris, and learned men of that aige, as amangis vtheris vitneffis the maist halie man S. Bernard, and Petrus Cluniacensis, Testifeand that the vniuersal kirk hes euer approuit the vse of sik Pilgramagis as maist halie and profitabil, ze that God dois vork monie thingis mair miraculousslie be his Martyris and Sanctis eftir thair deathe nor he did vork be thame quhen thay var on lyffe: To schau, as vryttis the maist learned Theodoret in the same buke quhilk vas cited befor, that the vord of God be the quhilk he promised to his Apostlis, and seruandis, that the varld could nocht be abil to vincuse, or ouercum

*Petrus clu-
nia lib. 2.
Epist. 2.*

OF THE PILGRAMAGIS

thame is maist certane and treu, becaus that
 euin quhen the lyf is tane fra thame, thay ar
 mair michtie and potent, nor euer thay var
 befoir, and vorkis sua miraculous vorkis, that
 euin thay, quha put thame to deathe var con-
 strainit to confes the vord of God to be treu,
 that is, that the Martyris and seruandis of god,
 can nocht be vincused, or ouercummit. Bot
 ze, gif ze considder veil, quha takis auay sua
 glorious vorkis of the Martyris, sa far as lye
 in zout pouar, ze vald mak god ane lear. Mo-
 nie hundreth zeir befoir S. Bernad thair vas
 sum Heretikis callit Eustachiani quha repro-
 uit the vniuersal kirk, be reassone of the Pil-
 gramagis, ad assembleis quhilk the Christiane
 peopil vas accustomed to obserue in the kir-
 kis of the Martyris, quhilk Heræsie vas incon-
 tinent condemnit in the Concile Callit Gan-
 grense, sua that in this poynt, as in monie
 ytheris, ze haue onlie reneuit auld, and con-
 demnit heteseis, and maid ane mass of thame
 al togidder: As Of Simon Magus, denying gu-
 de vorkis, and that ve ar iustifeit thairbie: of
 the Marcionitis, denying the distinctiōne of
 ordoris in the kirk: of the Nouatianis, denyig
 the sacramentis of Pænitence, and Confirma-
 tiōne: of the Manichæanis denying the frie
 vil of man: of the Aerianis denying the pray-
 ing for the deid, and offering of the sacrifici-
 ce of the Mess for thame, and the keiping of
 fasting dayes apoynted be the kirk: of the
 Noetianis, affirmand that quha soeuer beleuis

*Concilium
 Gangr.
 cap. 20.*

*Aug. hæ-
 re. 1.*

*Aug. hæ-
 re. 14.*

*Ambro.
 de pani.*

*Aug. hæ-
 re. 46.*

*Aug. hæ-
 re. 53.*

*August.
 hære. 36.*

as ze do, nochtwithstanding thay be destitute of gude vorkis, that thay may be saif, as the Noetianis reached of thair fayth: Of the Eustachianis, denying the Pilgramagis vnto the halie places, quhair the reliques of the Martyris ar: Of the Pelagianis, teaching that the bairnis ar sanctifeit in thair motheris vombe, and that baptisme is nocht necessar to thame: of Iouinianus affirmand na difference to be betuix Mariage and virginie, and that it is lesusum eftir the vou of chastitie to Marie: Of Vigilantius that ve sould nocht pray to the Sanctis, nor honore thair reliques: Of Berengarius affirmand that thair is onlie ane signe of Christis bodie in the sacramēt: And of monie vtheris that hes follouit eftir, as of Viclephe Hufs and vtheris, condemnit be thame quha euer hes bene estemit for lauchful doctoris and pastoris in the kirk, as be Irene, Iustine Martyre, Arnob, Cyprian, Nazianzenus, Basil, Augustine, Ambrose, Hierom, and vtheris. This is the some of my conference with the Ministeris, quhairin I haue dissembled na thing of the force of thair argumentis, as al men, quha vas present, vil testifie: As to my pairt, becaus it var tedious, and our prolix to reherse al the reafnis quhilk I vsit for defence of the treuth the tyme of my impresonement, being content to haue schortlie tuiched thir principal and cheif headdis, I desyre maist ernistlie euerie mā, as he lous his auin saluatiōe, to cōsider of quhat spirit, the reformatiōe (as the Mi-

*Concilium
Gangrēse
cap. 20.*

*Aug. de
pec. merit.
& remiss.
li. 1. cap. 11.
Aug. ha-
res. 82.*

*Hiero. ad
Ripariū.*

*Lāfrancus
in lib. cōtra
Berenga-
rium.*

nisteris callis it) of that deformit kirk in Scotland hes proceidit : quhilk gif he do vithout affectione, I dout nocht bot he sal cleirlye persauie that al the mischeif, thift, sacrilege, adulterie, incest, cōtempt of God, violating of his lauis, and commandimentis, murther of spiritual magistratis, ād pastoris, Be felling thame in priuat streittis vnder silence of nicht, Casting of rottin' eggis ād al kynd of filthe at thame in oppin mercat, be banishing, impresoning and harling thame on sleddis, be tramping the memoriallis of al religione in guttaris, be rugging down of kirkis, be spulezing of Abbayis be transferring the ornamētis and rentis thair of to the vphalding of huris, ignominious vagabundis, or at the lest men vithout al verteu, hes proceidit thair of: Sua that gretar Abominatione may nocht be lukit for, at the cumming of onie vther Antichrist heireftir. As to the Sacramentis, quhilk Christ hes institute as ordinar menis, quhairbie grace necessar for the spiritual, and temporal estait in general, lyk as the oynting of Preistis for spiritual regeneratione: The marcing of men and vemen for procreatione of Childrene: The p̄motiōne of superioris for regiment, ād gouernemēt: And siclyk ordinar menis, quhairbie grace necessar to euerie particular mannis saluatione is geuin be God, vsand the administratiōne of ane anoynted Pastore, ar pairtlye vilfullie reiected as Cōfirmatiōne, Repentance, and extreme Vnctiōne: Pairtlye in vord granted, and

in verie deid annullit, as Baptisme, and the Sacrament of the Altar. For the quhilk caus monie regardis nocht quhiddir thair Childrene be baptized, death approching, or nocht: Thay cum to thair cōmunione as to ane huntaris bankat: Gif thay fal in deidlie syn, thay abyd continuallie in the net of the deuil, without remissione of the same, for reiectiſg the ordinar mene of absolutione: The pure peopil deis lyk doggis without confort, nather vil the Ministeris dengzie thame selfis to vissie thame, Albeit thay vil ryd xx mylis for hoip of ten Crounis to vissie ane lord, that gif he haue leuit al his dayes faythfullie in the feir of God, thay may troubil his conscience with controuerseis of disputationis, quhiddir gif the Angellis prayeris be profitabil for vs or nocht? Thair is na thing hard out of thair pulpittis, bot blasphemie aganis God in lauchfullie promouit Pastoris, and princes, to bring the Peopil in suspitione, that the neu testament of our saluour, is the inuentione of the Paip, lyk as thay blasphemousslie speke of his Sacrifice, and Canonis of the Apostlis. Gif onie man feiring god, considering thair beginning and conferring the samyn with hæreseis condemnit in our foirfartheris dayes, offer thame disputatione: Thay trauel be al menis to seik his lyf, sua that thay appeir nocht the murtheraris of him: As be experience I knau of my self, aganis quhom, thay, lyk fals traittorous learis, as I tak god to vitnes, Inuenit thingis

OF THE PILGRAMATIS

quhilk I neuer thocht, concerning the honore of the kingis Maiestie, nocht vorthie of rehearsal, quhairbie thay laborit my ruine, transferring the caus from professiōe of religiōe to lese Maiestie, and treassone, as thay vald haue callit it: Bot zit the eternal God, quha neuer frustrat onie, that vnsenzeitlie beleuit in him, in despytt of thair rage, hes preservit me from danger bayth of bodie and saul. God of his mercie grant the Peopil of the hail cuntrey grace to vnderstand, that lyk as the Ministeris began yith ane fals promise, to vit that the peopil sould haue thair teindis frie, and the teacharis of the Protestaons sould gang in sik simpil pouartie, as did the Apostlis, suathay may knau that the lesingis hes na mesure, fund out be thame, quha hes succedit to thair leing father kmnox: And lykuyse persauie the hid abominationis, quhilk lurkis vnder thair negatiues: For gif the Paip of Rome, quha euer hes bene President to Christis kirk sen his ascensione, be thocht the Antichrist, It follouis consequenlie that nather Christ hes ane kirk, nather zit hes cummit in the varld, seing as thay teache be instinctiōe of Sathan, and contempt of God, that his kirk hes bene inuisibil: The reiecting of the halie dayes, quhilk vas institute be the Apostlis, tendis to na vther thing, bot ane obliuione, and forzetfulnes of al the Ioy, that al mankynd hes obtenit be the cūming of our saluour, and the neglectig of sik solicit honore

*Ignat Ep.
4 ad Phil.
lupenses.*

of his halie name, as had our foirfatheris, quhō
 God blissed in thair dayes vith al spiritual, and
 temporal benefeittis: Quhairfoir to the effect
 the Rottin frutes of thair deformatione may
 be zit mair manifest to the hail varld, I vil
 subioyne ane comparefone of the treu reli-
 gione befoir professed in Scotland, vith this
 diabolical hæreſie, quhilk being offerit to me
 be the Author, efter I had endit This my con-
 ference, I thocht gude to subione as maist
 pertinent to the ſam effect and purpoſe.

T H E D I F F E R E N C E, C O M -
 parefone, and change from the treu Ca-
 tholique fayth, to the neu defor-
 med religione.

C H A P. XXXVII.

1 **A** Ne change is maid from ane religio-
 ne quhilk ze had, *Vnto monie diuerſe
 and contrarius ſectis, and formes of maist damnable
 hæreſie: from ancient: Vnto neu: from vniuerſal,
 and commone, to priuat, and ſingular: from that
 quhilk had the vniuerſal conſent of zour ſel-
 fis at hame, togidder vith al Chriſtian natio-
 nis of Europe. Vnto that, or thame, in the quhilk
 nather Zour ſelfis ar aggreit, nor onie monarchie Chri-
 ſtian agreis vith Zou.*

2 Ane change from ane religione gouernit
 be the iuſt monarchie of our ſaluiour Chriſt,
 his Apoſtlis and thair ſucceſſoris, *To ane mon-*

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struous policracie of sa monie headis as thair be vsurpit Ministeris, 7e of women headis, Childrene headis, and popular headdis, as thocht thair var als monie Goddis, as thair be absolute Princes, and as gif it var lauchful to haue als monie diuerse formes of gouernement in the kirk of God, quhilk can nocht be bot ane, as ve may haue seueral policies, in Ciuile kingdomes be thay neuer sua monie.

3 Ane change from that quhilk vas planted be godlie Apostlis, mentenit be the assistance the halie Ghaist, and men of gude consciencis, *Vnto this quhilk is fosterit, be vsurparis of princes pouaris.*

4 Ane change from that quhilk maid fischaris Apostlis, *vnto this that makis Bischopis, Abbotis, Prioris, Archidiaconis, monkis, preistis, personis, vicares, freris, and religious Nonis, to becum periurrit Apostatis, and foirsakar is of that Christiane and godlie fayth, quhair vnto thay gaue thair ayth befoir God, and his halie kirk.*

5 Ane change from praying for faulis according to the vord of God, and custume of the halie kirk sen the dayes of our saluour, *To condemning the lyf and cōuersatione of our pradecessoris vnto hel, be the verie instinçtione of Sathan: From geuing of almous, To dissoluing of hospitallis: Frō creiping in conuentis, To bragging in courtis: From vouing of Chastitie, To mareing of Monkis: From consecrating virginis, To vedding of Nunnis, From promising pouartie, To professed vsurie: From voluntar obedience, To obstinat arrogance: From fasting on fishe dayes, To gor-*

manding fleshe on frydayes, and the halie tyme of lentearne: From vatching and praying, To sleiping in the kirk: From kirk mēis praying, To layicē mēis preaching: From sermonis by doctoris, To vemēis lecturis: Frō reßoning, To railling: From reuerence speche, to fulishe lauching at al halie thingis: From remembring on Sanctis, To burning thair imagis: From going in Pilgramage, To hanting of harlattis: From penance of Pardonnis, To dißimulat fayth, and presumptione: Frō weping for vickitnes, To lauching at syne: From scrupil of euil doing in smal thingis, To gloir of mischeuous dealling in materis of gretast vecht and importance.

6 Ane change from that religione quhilk condemnit al erroris, Vnto this quhilk mentenis al hereßeis, sua that na hereße is thair of auld condemnit, quhilk is nocht nou amang You renewit, and professed maist impudentlie.

7 A change from that religione quhilk acceptit and imbraced Christ, his Apostlis, and thair ordinar successoris head of the general kirk, To this quhilk hes imbraced ane inuisibil kirk vithout knauledge of Christis authoritie in onie lauchful superior vpon the face of the earth: Albest it tuik the fundamēt from the kirk of Ingland, quhais first frute of religione was to place, in the Chyre of Petir and feminine head, as gif onie vomā be peruersion of the ordore and lau of nature, nicht haue supremacie and iurisdictione ouer the kirk of our saluore, As head, paip, heich preist or Apostle, as Prophet, or Patriarche, as Archebischop, or Bischop, as Abbot, or

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prior, as person or Vicar, as preist, clerk, or spiritual magistrat and pastore quhat sumeuer.

8 Ane religione of negatiues, a religione of leis, a religione of periureis, a religione of fleshlie and licētious libertie, a religione that leidis to lousnes, and al dissolute lyf, a religione that of scripture, denyis sindrie hail volummes, that of text it self, corruptis places infinit, and vntreulie translaittis the rest, that sould decyd onie questione or controuersie.

9. Ane religione that leuis Thou na scripture at al, quhen sa monie bukes ar denyis, sua monie places corruptit, and changit, sua monie textis falslie translated, and sua monie haretical glossis, and expositionis put thairvpon.

10 Ane religione that Falsifeis the fatheris, sklānderis the doctoris, beleis the paipis, beleis the Emperoris, beleis the practeis of the kirk, and al historeis, that testifeis the treuth of thingis past.

11 Ane religione that callis Christ in the sacrament ane idol, that callis the onlie sacrifice of the Christian kirk, idolatrie: that professis it to be sin to beleue that the Euangel is treu, saying. This is my bodie, my fleshe is verie meat, or that fasting, praying, almous, vouis, or vther gud vorkis dois please, or appese his vrayth, albeit thay proceid from special grace, throuche Christ Iesus our saluour: That teachis Christiane sayth to be fals doctrine, and thair auin fals, arrogant, and abominabil haresie to be the treu fayth of Christ, albeit it be repugnant thairto in al poyntis.

12 A religione that teachis the cheif outuward sacrifice, and honore to God, that euer was vsit quhair Christis name was p̄fessed, to be idolatrie: that teachis
sacrilege

sacrilege, incest, and the wilful slaughter of sacred, and anoyntit personis, to be vertuous deiddis, acceptabil to God, and that teachis the auld, comone, and knauin way of saluatione, to be the hie way to damnatione I cal it thairfoir be inuicibil consequentis a religione that turnis darknes into licht, that teachis hel to be hewin, and God him self to be the deuil of hel.

13 Ane change from ane religione, quhairin fayth, hoip, cheritie, fidelitie, abundance of gude vorkis, gud discipline, ordour, famous, and vorthie renoune in al proceidingis did abude, To this, quhairin extes of vengeace, laik of fayth, vehement mischeif, mistrust in nichtbourheid, infidelitie of kinred, and acquaintance, insatiabil auarice in steid of prudent liberalitie dois regne.

14 Ane change from reuerence bering to the day of the birth of our saluour Christ, his cruel Passione, michtie Resurrectione, and glorious Ascensione, fasting, praying, abstening from mechanict labour, and doing al gud turnis quhilk may procure the mercie of God touart thame, To ane blind and misfordorit forme of religione, that makis abhominatioun thair of, and confoundis thir feystis with vther dayes apoyntit to mechanict laboris: quhairbie it may be esilie collectit, that thay, and thair sect ar the maist affectionat disciplis of the Cheif Antichrist, becaus thay haue laborit be al meinis to put the blessed monumentis of Christis benefeittis out of the memorie of thair miserabil auditoris.

15 Ane change from ane veil ordorit religione, quhairin euerie estait was knauin feucralie

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be his Ecclesiastical apparel, To ane neu fund, headles, and cōfused rabil of vitles Bischopis inarmit vith tua handit suordis, in steid of blissingis, and feiding of thair flokis: quha ather compellis thame to pay doubil teindis, to garneis thair vnsauorie mules that beiris thair Croces, and bringis furth vther smal conspiratoris aganis the Kirk of God, or ellis to deluge, and leue the grounde voyd, and red to thame selfis: And breiflie sik confusione that na strāger, except he be of continual conuersione vith thame, can discern betuix the popular, and vsurpit estait of the dast Abbotis, gukkit Prioris, guseheadit Personis, asin vittit Vicares, and the pretland Prebendaris, for howsoeuer the headles Parochinaris be inclynit, sua is he also, that he may be estemit ane gude follou, and na thing different fra the commone sort.

16 Ane chāge from that, quhais peopil aluays pænitent, and reddie auaittand vpon the calling of God, had participatiōe of the sacrament of Christis bodie and blude befor thair departure out of this lyf, at the hour of death: To this quhilk hes prescryuit, and limitat certane tymes to the mocking of Christ, and abusing his peopil, vndir the pretext of administratiōe of the said sacrament, falsifeing that scripture, as al vtheris, quhilk Christ our saluour expreslie hes left vs, for ane sufficient and maist plaine testimonie of his latter vil.

17 Ane change from a religione, quhais Pastoris addicted thame selfis, and thair actiōis onlie to the kirk, the veilbeloued spones of Christ, and for his saik bure al honore, and re-

uerence thairunto, *Vnto this quhais unlauchful Ministeris neuer anoynted, nor ressaunt in spiritual societie quhatsumeuer, castis away the foirsaid spous, and with palliardise and al kynd of harlatrie abusis the sacred and halie place.*

18 Ane change from that quhais anoynted Bischopis, and Preistis in presence of God and halie kirk auoued chastitie, and leued continent lyuis, *Vnto this quhais vsurpit Bischopis, apostat Preistis, and palliard Ministeris, professis procreatione of adulterous childrene, and monie of thame pluralitie of harlattis, falslie callit vyuis.*

19 Ane change from that quhilk was spred throuche the varld at first, and euer sence mentenit by the vryttin gospels, and epistles of treu Euangelistis, and vndoutet Apostlis, *Vnto this quhilk by hargabusis, and pistolattis of armit suldartis of the Antichrist is intrudit, and mentenit eueriequhair.*

20 Ane change from that quhilk was serued be the ministrie of thame, quha had bene brochtup in learning, ordour, and obedience. *Vnto this, quhais fals prophetes or maid of Tinklaris, schocloutaris, soutaris, broustaris, skinnaris, tailzeouris, glaisin vrichtis, and professoris of mechanick artis, of the baisaist qualitie, and maist mischeuous conditiōe, that could be fund amang the unreulie peopil, becaus the honestar sort wil nocht accept the vocatione.*

21 Ane change from that, quhilk throuche cheritie contenit men vithin the boundis of pietie, iustice, temperance, and verteous

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exerceilis, Vnto this quhilk by ane solifidiane presumptione, first induces in man lousnes of lyf, rudnes of maneris, vyldeues of lukis, pryd of speiche, hautenes of gesture, and ane ruffiane lyk rusching vnto al vyce, nixt thaireftir vnto atheisme, barbarisme, or Mahometis fayth at the leist.

22 Ane change from that, quhilk by na penaltie constrainit onie man to leue the fayth, or religione, quhilk he imbraced, Vnto this quhilk by feir of authoritie, priuat actis of parliament, maid in tyme of Ciuile dissension, commandiment of commissionaris, banesing from the cuntrey, with souerietie nocht to returne, by bandis, infinit vexationis, amerciamentis, baratrie, deprivatione from leuingis, and offices, inuy of the cuntrey, putting out of the court, displeasour of the king, Tinsal of landis, confiscatione of gaddis, personal impresonment, by sindrie deathis schort and violent, tormentes of hungar, compelling men be word or deid, mair, or les to fal from the fayth, quhairin thay war baptizid.

23 Ane change from that quhilk by ancient, general, and godlie lauis corrected onlie thame that vald haue departed from it, quhen thay had first freylie professed the same, Vnto this, quhilk by neu, priuat, and vsurpit, vranguse lauis, contrare al ressonne punises, impresonis, oppresis, and makis pure thame quha neuer acceptit, nor allowit the same.

24 Ane change from abounding in Riches spiritual, and temporal, To this quhilk aboundis in riches, and hes nather of thame bayth, from credite in vord, To discredite in seal, and obligatione.

25 Ane change from voluntar repentance,
To compelling, and prouoking a reddie way to do the
lyk or rather varse, quhen thay loue men for commit-
ting of al kynd of impietie, aganis God, his halie kirk
and the lauchful authoritie of supreme magistratis.

26 Ane change from that, quhais first frutes
var to rin in vildernes, to forsaike the varld,
and al felicitieis of this miserabil fleshe, vnto
this quhais first fructis var to spulzie Christ our sal-
uour of his spiritual kingdome, demolish kirkis, to
mak Nonis, and freris spulzie thair closteris, the vo-
ued men to rin away vith harlattis, the professed men
to steil away temporal mennis vyues, and dochteris,
and to caus thame spulzie thair housbandis, and fa-
theris.

27 Ane change from that, quhilk keipit zour
vomankynd in al vomanlie grauitie, To this
that leidis the Zelous imbracearis thairof vnto al
glaike: From that quhilk teachid thame ma-
dinlie schamefastnes, To this that teachis thame to
be eschamit at na thing, And hes drauin thame, frō
sobrietie, To vanitie, from cleynnes be veschīg,
To vsauorie painting: From being the exemplis
of modestie to al nationis, To be patronis of al
lichtnes and instabilitie of vit: From sobir lukis,
To licht eyne: Frō sad, and ciuil speking, To bauld
babling quhat sumeuer, lest thay sould seme ignorant:
From vorking, To playing: From spairing, To
spending: From bukis of prayer, To ballattis
of lūe: From occupeing beiddis, To brydling
thair beiddis: From veiring of Christis Croce
and image, To behalding of thair auin dissimulat

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visage: From threid, seyme, ād neidil, To danse at the feidil: From blushing to heir of mariage, To lauching to heir of loue: From the bondage of mariage vith ane, To the libertie of Mareing manie, From a decent feirfulnes conuenient to thair kynd, To ane vndecent hardines: From modest, and pudict behauour cumlie for vemen, Vnto mair nor a manlie audacitie, in vord, deid, and al vther sort planlie repugnant to al halines of lyf, and the qualiteis of ane profitabil vyf.

28 Ane change from ane brydil aganis syn, *To ane spur, and exempl of al iniquitie: From that quhilk feirit mē to do euil, To this quhilk stayis men to do veil, lest thairbie thay be thocht Papistis: From that quhilk by hoip of Goddis reuard, inuited men to do gud varkis, Vnto this quhilk be hoip of mannis auancemēt, alluris men to mischeif: From conscience in ceremoneis, To desy sacramentis: From contritione of hart for syn, To induratione of hart in al abhominabil vickitnes: From confession of syn be mouthe, To conceling of syn by aithis: From seiking to satisfie for syn, To the doubling of syn vpon syn.*

29 Ane chāge from seyndil suering, *To oppin, manifest, and vsual periurie, vith blaspheming of Goddis halie name: From vniuersal treuth, and fidelitie ane touardis another, To cōmone discredite be febil sayth, vord, and vryt: From feiring to lie, To plane, and accustumit impudēcie: From building of Chapellis, To down pulling of kirkis: Frō erecting of altaris, To ouerthrauing of Abbayes: From honoring the sanctuarie, To Propphaning*

the sam vith al kynd of licherie, filth, gun, and geng-
 zie, smythis, maisonis, fals decreittis, murther, buche-
 rie, stabling of horse, ky, scheip, and swyne, vith infinit
 pollutionis horribil to be reherfed; as manifest testi-
 moneis of the Kingdome of the Antichrist, and his
 abhominabil desolatione.

30 Ane religione that euerie quhair generalie is
 first apprehendit, maist zelouslie imbraced, and vehe-
 mentlie mentenit be the leudast of conditione, the
 maist vitious of maneris, the maist contentious, un-
 quiettast, and varst of conuersatione, Inchantaris, Ne-
 cromātiaris, mischāt mensleyaris, and manifest adul-
 teraris, quhair of, lat euerie mannis priuat experience
 gif testimonie, that may remember the first precharis
 of this doctrine, the principal, and maist feruent disci-
 pillis thairof in Scotland, or ellis quhair in euerie tou-
 ne, citie, village, Parochin, and houshold.

31 Finalie, Ane change is maid from a reli-
 gione quhais imbracearis Christ blessed vith al
 kynd of request benefeittis bayth spiritual,
 and temporal Vnto this quhais imbracearis, God hes
 plaged befor the eyis of the varld vith schameful tor-
 mentis, befor thair suddane, and odious deathe: hes
 diminist thair rentis, for tending to augment thair
 dominionis, vith spiritual benefices: And for testi-
 monie that he vil haue his decreit performed vpon
 that generatione, he hes tane from diuerse, and the
 maist special of thame al hoip of birth, of neir, or
 lauchful airis, to succed to the samyn: Or gif be his
 visdome he haue sufferit thame zit on lyf, ather thay
 ar retened vithout dignitie, out of memorie, and of na
 reputatiōe, or ellis extreme abiect, quhil God haue his

iust iudgement pourit on thame, for thair fatheris
faltis, and thair awin perseuerance in the sam vickit-
nes. God of his infinit gudnes grant thame
knauledge of thair impietie, and grace to re-
turne to the bosume of the Catholique kirk
of Christ Iesus, the natural sone of the leuing
and maist heich God, to quhome, vith the Fa-
ther, and halie Ghäist in vnirie of Godheid, be
al honore, glorie, and praise, for nou and euer.
Amen.

3. Reg. c. 19.

Becauss the sones of Israel hes foirsaikin thy
couenant, thair aduersaris hes brokin doun
thy altaris, and persecute thy Prophetis.

Zit,

Dan. 2.

In the dayis of tha kingdomes, the God of
heauin sal raise vp ane kingdome, quhilk sal
neuer be ouerthrauin, and that his kingdome
sal nocht be geuin to ane vther people, bot
it sal ouercum, and put at vndir al thir king-
domes, and it sal stand for euermair.

Exurgat Deus, & dissipentur inimici eius.

F I N I S.

Deo gratias.



THE MATERIS OF
CONTROVERSIE QVHILK
ar intreated in this confe-
rence ar thir.

- | | | |
|----|--|----------|
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28 The estait of Bischopis. fol.106
29 The iudge to decyd al controuerseis of Reli-
gion, especialie in the kirk of Scotland, and
of the iudgement of the vryttin vord. fol.
108.
30 That the kirk hes euer bene, and is visibil.
fol.116.
31 That the treu kirk aucht to be Catholik or
vniuersal. fol.119

- 32 That Sir Iohann kmnox, and the rest of the
Ministeris in Scotland ar nocht Lauch-
fullie callit to be preachouris. fol. 126. And
of the name quhilk Martin Luther did
chuse vnto him self as maist Glorious and
for quhat caus. fol. 330
- 33 The Propirteis of the Antichrist in gene-
ral, and that his number is fund in the name
of Martin Luther quhilk he chusit to him
self as maist glorious, and vsit quhen he
vrait in his awin vulgair toung, and That
to him and his disciples conuenis not onlie
the number of the Antichrist, bot the rest
of his propirteis in lyk maner. fol. 332. 140
- 34 That al treu Christianis aucht obedience to
the heich preist and Christis vicar vpon the
the face of the earth. fol. 154
- 35 That nocht onlie the vryttin vord, bot the
traditionis of the vniuersal kirk also, aucht
to be receauit, and beleuit be al treu Chri-
stianis. fol. 117
- 36 The obseruation of the festual and Halie
dayis. fol. 163
- 37 The making of Imagis for representation.
fol. 166.
- 38 The Inuocation of Sanctis. fol. 172
- 39 The Honore quhilk in the Catholik kirk

usis to be exhibite to the Reliques of the
Sanctis.

fol.175

40 The Pilgramagis.

fol.179

41 Ane Comparesone betuix the Auld reli-
gion and the neu, (gif onie be) accommodat
cheislie to the capacitie of the rude people,
be imitation of S. Augustin in his popular
detestation of the Donatists.

he
75
79
li-
lat
le,
ar

SI quis videtur inter vos sapiens esse in hoc
saeculo, stultus fiat ut sit sapiens: sapientia
enim huius mundi, stultitia est apud Deum.

Gif ony man amang you appeir to be vyse in
this varld, let him be anefule, that he may be
maid vyse in verie deid: for the visdome of this
varld is folie in the sight of God. S. Paul. 1.
Cor. 3.

*Elegi abiectus esse in domo Dei mei magis,
quam habitare in tabernaculis peccatorum.*

I haue chosin to be repute abiect and contem-
ptible in the hows of God, rather nor to dwell in
the tabernaclis of the vicked. Psal. 83.

F I N I S.

*Imprentit at Pareis, the first day of
October, The zeir of
God, 1581.*

